TWO SERMONS
preached,

THE ONE AT *Paules Croſſe the eight of* Ianuarie, 1580. the other at Chriſtes Church in London, the ſame day in the af-*ter-noone;*

By Iames Biſſe, *Maiſter* of Arte, and Fellowe of Magdalene *Colledge in Oxenford.*

AT LONDON;
Printed by Robert wal-degraue, for Thomas Woodcoke, dwel-*ling in Paules Church-yard, at the* ſigne of the Beare. 1585.

BRITISH MUSEUM

To the right worſhipfull,

Sir Iohn Horner, and ſir George Rogers *knightes: Iames Biſſe wiſheth*

Grace, mercie and peace from God our father, and from our Lord Ieſus Chriſt.

VVHen I had preached theſe two ſermons (Right vvorſhipfull) diuers of my friendes requeſted a Coppie of them: the vvhich they craued earneſtly, & at the laſt I granted hardly. I had ſmall leaſure to pen my Sermons for them, and thought it leſſe honeſtie, and as little curteſie to denie them. But vvhen through importunity they had gotten the vpper hande, and receiued my Sermons at my handes, they vvent preſently after a vievv taken of them, vnto the Printer to haue them publiſhed. They vſed many reaſons to perſvvade me to yeeld therevnto, but vvhen they coulde by no reaſon mooue me to agree to their attempt, they proteſted that my Sermons ſhould be printed, though I vvere neuer ſo vnvvilling, they hauing the copies in

their handes: in the end, vvhen I could nothing preuaile vvith them, but perforce vvas constrained to yeeld to the publishing of these my Sermons: I purposed, as ducty mooued me, to commend and commit them vnto your worships, to whome I doe acknovvledg my selfe diuers waies much bounden: and the rather vvas I moued to hide them vnder the vvinges of your vvorships protection, because your fauour in mainteining the Gospell, your zeale to Gods worde, the regard that you haue of Gods Ministers, is knowen not to me onely, who haue often-times perceiued it, but to all them, which although they knovv not you, yet both knovv and do acknowledge your good deedes. The Lord povvre down his spirite plentifully vpon you, kindle more and more in you the true zeale that already burneth, increase the loue and good affection vvhich you haue tovvarde the Gospel, that you being pillers in the church of Christ militant, may also be pillers in his Church triumphant. And thus desiring your vvorships to accept this my simple & rude worke, with my humble cõmendations to you, and to the vertuous Ladies your wiues, I bid you hartily farewell: From London, this xix. of Ianuarie. 1580.

Your worships to commaund in the Lorde. Iames Bisse.

Iohn 6. 27.

Labour not for the meat which perisheth, but for the meat that endureth vnto euerlasting life, Which the Sonne of man shall giue vnto you, for him hath God the Father sealed.

Auid a king and a Prophet, a man after Gods owne hart, the first liuely braunch of the roote of Iesse, of whose seede Rom. 1. 3. Christe was made according to the flesh, and vppon whose throane, he doth and shall sit for euer: although he were a Worme and no man, the out cast of the people, a Pellicane in the wildernesse, an Owle in the desart, a Sparrow without her mate alone vppon an house top: yet as the heart desireth the Water-brookes, so longed his soule after the meat which endureth vnto euerlasting life, beeing more precious Pfal. 102.

ous vnto him than thousands of Golde and siluer, sweeter then hony vnto his mouth, and the hony combe vnto his throate. For though the plowers had so
Psal.119. plowed vpon his backe, and made long furrowes: thogh the Lord so had troden downe his soule vpon the earth, & layde his honoure in the dusk: though his God had so exalted the horne of his enimies, making them to ride ouer his back, that he, as it were entring into the dungeon of desperation, did cry: then haue I clensed my heart in vaine, in vaine haue I
Psal.73.13. washed my handes in innocency: and againe: will the Lord absent himself for euer, & will he be no more intreated? is
Psal.77.7. his mercie clean gone for euer, & is his promise come vtterly to an ende for euermore? What, will he now forget to bee gratious, and shut vp his louing kindenesse in displeasure: Yet notwithstanding, when he had beene in the sanctuary of the Lorde, and so knewe the end of his enimies, and the causes of those things, he was filled with marow and fatnes, his head was anointed with fresh oil, his cup was ful because he had

drunken plentifully of the water of life, and eaten aboundantly of the breade of heauen. For as Iohn did eate, not a leaf onely, but the whol booke: & as Ezechiel did eat, not a peece, but the whole role, the which book and role were sweet as hony in their mouthes: but the Booke made Iohns belly bitter, and the role brought heauinesse to Ezechiels spirit, that is, the word brought vnto thē both, peace to the conscience from the Lorde, but warre to the body from the worlde: So Dauids whole delight was in ẏ law of the Lord his God, to muse and meditate thereon, too exercise, and practize himselfe therein, both day and night, all dayes & nights of his life. Whose good and godly example wee must followe in labouring for meate, if we will haue the crowne of life, if we will eate of the tree of life, if we wil eat of Manna, that is hid, if we wil haue that whitestone, & in the stone a new name written, which no man knoweth, but he that receiueth it, if wee will stande in the middest of the paradise of God, if wee will bee cloathed in white aray, if wee will

Reuel. 10 9.

Ezech. 3. 1.

Psalm. 1. 2

Reue. 2. & 3.

haue our names in the booke of life, if wee will be a piller in the Temple of God, and neuer goe out, if we will haue written vpon vs the name of God, & the name of Ieruſalem: if we will come to mount Sion, to the City of the liuing God, to the celeſtiall Ieruſalē, to the company of innumerable Angels, to the aſſembly and congregation of the firſt borne, which are written in Heauen, to God the iudge of all, to the ſpirites of iuſt and perfect men, to Ieſus the mediatour of the newe Teſtament, & to the bloud of ſprinkling that ſpeaketh better things then the bloud of Abel. For al other meats periſh, they with vs, and we with them, O then labour not for them: onely this meate, the foode of the ſoul doth endure vnto euerlaſting life, it with vs and we with it: O then, let vs all labour for it. The children of Iſrael did eate Manna in the wildernes, but they are al deade, Manna was not to be found on the ſabboth dayes, Manna was full of wormes, and ſtanke: Manna ceaſed, when they had eaten of the corne in Canaan: Manna

Heb. 12. 22. 23. 24.

Exod. 16. 15. Ioſu. 5. 12.

na: was kept in a pot, for the posteri-
ty: But it was no where to be founde 2.Chro.5.
in the dayes of Solomon. But they
that are fedde with this Breade, shall
neuer dye: it is to be found at all times,
it neuer putrifieth, it neuer ceaseth, for
it doth endure, not to death, but to life,
and that to euerlasting life. Hee that
drinketh of the water of Jacobs well,
shall thirst againe: but he that drinketh Iohn.4.
of the water, which the sonne of man
shall giue vnto him, (whom God the fa-
ther to this purpose hath sealed) shall ne-
uer thirst againe, but the water in him
shall be a well of water, springing vp Iohn.7.
vnto euerlasting life: yea, out of his bel-
ly shall flowe riuers of water of life.
Wherefore, as Eleasar and his two 1.Chro.11.
companions did breake thorough the
mighty hoste of the Philistines, and
brought water out of Bethlehem for
Dauid, euen thorough the hoste back a-
gaine, Dauid longing after that water:
right so, let vs boldely and couragiously,
breake thorough the middes of all
our enemies, both temporall and spiri-
tuall to get this water, and this breade

of

of the Soule, of Heauen, and of life, that it may be sayde of vs, as our Sauiour spake of the Iewes in the beginning of the Gospell: The kingdome of Heauen suffereth violence, and the violent take it by force. So zealous were they (O I would to God so zealous were we) to receiue Gods mercy so freely offred: so greedy were they, (O I would to God so greedy were we) to imbrace, to loue, to obeye, to follow Gods word so purely preached. For as the pewter Pot, which the fire melteth is not so soone consumed, beeing full of liquor: as the glasse, which euery knock breaketh, is not so lightly dasht in peeces beeing full of water: so we, (though we consume as the fat of lambes before the presence of the Lorde, and be as dry stubble, the Lorde a consuming fire) though we be more brittle then glasse, (for glasse beeing safely lockt vp, endureth lõg, but we keep we our selues neuer so daintily, neuer so warily, neuer so safely, come to an ende as a tale that is tolde): so we I say, beeing full fed with this food, shalbe able to abide al blowes,

Mat. 11. 12.

all

all knockes, and shall quench all the firie dartes of the wicked, and shall stand fast in the euill daye, and so stand, that all the gates of hell, shall not once be able to preuaile against vs. What better reason can I giue then this? For it endureth vnto euerlasting life. But alas, as Eue was content to aduenture the losse of Paradise, for an apple: as Esau was content to loose his birth-right and his Fathers blessing for a messe of pottage: as the children of Israell did loath Manna, (angels food) and in their harts turned backe to the flesshe pots of Egipt: as the Iewes at this time did seeke Christ, not for his doctrine, not for his miracles, but chiefly for meate, because he had fed them, and so fed them, that they had more store left, when they had done, then when they began to eate: so because the dayes of Noe are come: Luke. 17. 26. because the dayes of Lot are come, because the dayes of the son of man are at hand, we are weary of the meat that endureth vnto euerlasting life, & do labor for the meate which perisheth to serue the belly, the flesh, sin, the world, and all is to serue the Diuell. For

For as it was in the dayes of Noah, so shall it be in the dayes of the Sonne of man, they ate, they dranke, they maried, and gaue in mariage, vnto the daye that Noah went into the Arke, and the floud came and drowned them all: like as it was in the dayes of Lot, they ate, they dranke, they bought, they sold, they planted, they built, they married, but in the day that Lot went out of Sodome, the Lord rained fire and brimstone from heauen and consumed them all. There was neuer more eating and drinking, I meane neuer more surfetting and drunkennesse: neuer more buying and selling. I say, neuer more deceit in buying and selling: neuer more planting, I might truely say, neuer more supplanting one of an other: neuer more marrying, I woulde to God I might not iustly say, neuer more Whoring: to conclude, neuer more building, I mean not building of Colledges, of almes houses, of Schooles, there was neuer lesse: I praye you mistake me not, I saye, neuer more building of priuate houses, which we thinke shall continue for euer, and

call

call our houses and our landes after our owne names. So that we may iustly bewayle the madnesse and misery of this age, as Chrysostome did the follye and fondnesse of his time. *Si secularibus abstinere iubemur, quæ miseria, quæ amentia est, ea à domino postulare quæ habita, abiicienda: desiderare, in quibus nullam omnino curam adhibendam præcipit?* That is: if we are commaunded to abstaine from worldly thinges, what a misery, what a madnesse is it, to begge those thinges at the Lordes handes, which when we haue, we must cast awaye: and to desire those thinges, wherein the Lorde commandeth vs to put no care at al: Wherfore seeing it may be sayd of vs Englishmen, as Paule sayd of the Cretians, Euill beastes, slow bellies: and seeing I may now truly speake with Paul: Many walke, of whom I haue tolde you often, and now tell you weeping, that they are ennemies to the crosse of Christ, whose end is damnatiõ, whose God is their bellye, whose glory is to their shame, which minde earthlye thinges: and seeing vppon good occa-

Homili 42. in Iohan.

Tit. 2. 1. 12.

Phil. 3. 18. 19

sion

sion, I may exhorte you with Paule:
Rom.16.17. now I beseech you (brethren) marke them diligently, which make diuision & offences, contrary to the doctrine which you haue learned and auoide them: for thei that are such, serue not the Lord Iesus, but their own bellies, and with fayre speech, and flattering, deceiue the harts of the people. This doctrine is as needfull and necessarye now, as it was in the time of our Sauiour Christe, when he thus taught the people, labor not, &c. Not onely to dissuade you from laboring for the meate which perisheth, but to perswade you to labor for that meate which doth endure
The diuision vnto euerlasting life. The which words containe in them, first a dissuasion, a dehortation, a proposition negatiue: Secondly, a perswasion, an exhortation, or conclusion positiue. Wherevnto is annexed, first, a reason taken from the person that giueth, and the certainty of the thing giuen (which the son of man shal giue vnto you): secondly, a confirmation drawne from the office and function of our Messias and sauiour: (For him hath

the

the Father sealed) that is, appoynted & consecrated him to giue life vnto all them that labor for this meate. It had beene sufficient for our sauiour, onelye to haue vsed the exhortation, Labour for, &c. had hee not perceiued them, as we now see the worlde, to hunt & labour for belly-cheare, as dogs doe for carion, swine for draugh, horses for prouender: too bee wrapped and tyed in these earthly things, (as the men of this age are) lyke the fishe in the hooke, the bird in the net, the conie in the hay: therfore he begimneth with the dehortation. Labor not, &c. And because a little before, mention was made of meat, he speaketh figuratiuely, vsing the Metaphore of meat, wheras he might plainly haue saide, care not for the body to fulfill the lustes of it, but care for your soules, to possesse the kingdome of heauen. And if he had onely vsed the affirmatiue, exhorting them to labor for meat, they might haue beene as grosse in vnderstanding him, as his disciples were, who, when he spake of the leauen of the Pharisies, thought hee had spoken of the Leauen

of

of bread: as carnall as Nicodemus, who
Iohn.3.3. when Christ tolde him a man muste be
borne againe, thought a man shoulde
goe into his mothers wombe againe:
as rude as the woman of Samaria, who
when Christ spake of the water of life,
Iohn.4.6. thought he had spoken of the Water of
Iacobs well. Therefore, as he vseth a
Metaphor being plaine, so to make it
more plaine, so to shew whereunto their
nature was bent, so to declare what they
shoulde labour for, he vseth both the af-
firmatiue & the negatiue: but he begin-
neth with ỹ negatiue, labor not, &c. As
if he should haue saide: wilt thou come
vp into my holy Hill: put of thy shoes.
Wilt thou come into my congregati-
on: cut off the fore-skin of thy flesh, or
rather of thy heart. Wilt thou haue my
durable coate made of skinnes: O sonne
of Adam, cast of thy breeches made of
Figge leaues. Wilt thou be clad with
my garment? cast of thy ragged cloake
with blinde Bartimeus. Wilt thou
haue a salue for thy wound? cut off thy
rotten flesh. Wilt thou haue a medicine
for thy diseases? purge thy body. Wilt
thou

thou build? Plucke downe thy ruinous walles. Wilt thou ſow? Pluck out the weedes of thine heart, Wilt thou put on a cleane ſhirt? Put off the foule. I will not put my new wine into old bottelles: I wil not put a peece of my new cloath, vpon the moath eaten garments: my coat is without ſeame from the top to the ſkirtes, I giue all, or none. Wilt thou entertaine me Zacheus? Come downe from the wild figge tree. Wilt thou do good? Decline from euill. Wilt thou put on the armour of light? Caſt off the workes of darkeneſſe. You can not ſerue God and Mammon, Chriſt and riches, you can not labour for the meate which periſheth, & for the meat ỹ endureth vnto euerlaſting life. Weare not a garment of linnen and woollen: eat not with ſweet Breade, and ſower leauen: ſowe not twoo ſortes of graine in one field: go not to plow with an Oxe and an Aſſe, in one yoke: for they that do ſo, looke back from the plough, and are not fit for the kingdome of God. For what felowſhip hath righteouſnes, and vnrighteouſneſſe, what communion

1.Corin.6.2. hath light with darkenes? what con-
15. corde hath Chriſt with Beliall? What
16. part hath the beleeuer with the Infi-
dell? What agreement hath the tem-
ple of God with Diuelles? God and
Mammon, meat which periſheth, and
meat which endureth vnto euerlaſting
life, can not ſtande together. But let vs
labour a little I pray you, for this meat,
a little is to be borne with. What?
know you not, that leauen, and a little
leauen, doth leauen the whole lumpe?
that a breach, and a little breach doeth
marre the ſale of a whole cloath? That
a ſcarre and a little ſcarre, doth diſfi-
gure the whole face? That poyſon, and
a little poyſon, doth poiſon the whole
body? That *Coloquintida*, and a litle *Co-*
loquintida, doth infect the whole pot of
pottage? That a hole, and a little hole
in a veſſell, will let out all the liquor?
That fire, and a little fire, is able to
Pſalm.2.12. burne a whole Citie? Kiſſe the ſonne
(ſayth the Prophet) leaſt he be angry,
and ſo periſhe from the right waye, if
his wrath be kindled, yea but a little,
bleſſed are al they that put their truſt

in

in him. Make no par of the world, and haue no pare with the world, but kiſſe the ſonne, make a par of him, and haue peace with him. Feare his wrath, if it be kindled, yea but a little, O bleſſed are all they that put their truſt in him. But alas, we are ſo farre from labouring for this meat, that whereas like good huſbandmen we ſhould labour and dig in ỹ field, and ſel al that we haue, to buy that field: wheras like wiſe Merchantmen, we ſhoulde labour and ſeeke for good pearles, and ſell all that we haue, to buy that pearle of great price: we, like dogs refuſe holy thinges offered, we turne about & tear them that do offer them: we like ſwine, tread pearles vnder our feet, and doe account this pearle, this holye thing, the word of life, to be vnto vs as a ring of gold in a ſwines ſnoute. For doth the people delight to heare Gods word? Behold, yet they are like the deaf Adder, which ſtoppeth her eares, at the voyce of the charmer, charme he neuer ſo wiſely. Or if they with delight doe heare it, do they vnderſtand it? Behold, yet, they are like horſe and mule, which

Math. 13. 44.

Math. 7. 6.

haue no vnderstãding. Or if they heare it, and vnderstand it, do they obey it: behold yet, they are vntamed colts, and vnweaned heyfers. Or if they do all these three, heare, vnderstand, obey, can they abyde to be rebuked to their faces of their sins: Behold yet they are like Herode, who perfourmed the three first, but could not abide the fourth. Do they loue the bringers of this Worde: Beholde yet there is in Englande an Adders brood, a generation of Uipers. Do they abide and stand fast to their profession: Beholde yet they are starting aside like a broken bow, they are yet like the children of Ephraim, who being harnessed, and carrying bowes, did turn thẽselues backe in the day of battell. May do the Bishops and Ministers so go in, and so go out, before the people of God, that the people seeing them go before, do follow after them, whereby our Father in heauen is glorified: Behold yet many of them are like the eye, which seeth all thinges and cannot see it selfe: like the whetstone which maketh ỹ yron sharp, but dull it selfe: like the yron and flint,

Mark. 6.

which

which make fire in the tynder, but are cold themselues. I pray God they be not like those foolish Carpenters in the dayes of Noah, who builded the Arke for Noah, but they themselues were drowned. Or if the Ministers & people doe seeme to liue as they teach and are taught, do they liue so sincerely, purely, and truely? I pray God we be not foūd to be stage players, to be painted sepulchers, wels without water, and cloudes without raine. For so ripe is the hypocrisie of men in these dayes, that they which beare the fayrest shew of godlynesse, doe most deny the power thereof. For euen they, these holy men, or rather holow trees, (I woulde they were holye tres, which are alwayes green,) are like the fayre red morning, which bringeth raine at noone: like the calme water, which is moste deepe: like the greene grasse, where the venemous snake lieth, and the filthye curre maketh his urine. For they serue their bellies, their flesh, the world, and in heart do labor for that meate onely, which perisheth. We care not for our liues, our soules, our selues,

we are inferiour to brute beasts. Heare O heauens, & harken O earth (sayeth the Lord) the oxe knowth his owner, and the Asse his masters crib, but my people doth not knowe mee. Againe: The stork in the ayre doth know hir apointed times, the turtle, the crane, the swallow, obserue the time of their comming, but my people knoweth not the iudgement of the Lord. But why doth the Ore know his owner, and the Asse his masters crib? Why doe the storke, the turtle, the crane, the swalow, obserue the time of their comming? Is it not for meat for their bodies, and for their liues? Should they labor for their liues, and not we for ours? For wel said Tullie to Cæsar: *Non est hæc tua vita dicenda, quæ corpore & spiritu continetur: illa, inquam, illa, est vita tua Cæsar, quæ vigebit memoria sæculorum omnium, &c.* This is not to be called thy life, which doth consist of body and soul: that, I say that, O Cæsar is thy life, which shall endure thorowe out all ages, &c. And well sayd Africanus to Scipio: *Non tu es, quem forma ista declarat: sed mens cuius-*

Isay. 1.
Ierem. 8. 7.

Orati. per. M. Marc.

In somnino Scipionis.

cuiuſq; is eſt qnisq; non ea figura quæ digito demonſtrari poteſt. Thou art not he, Scipio, whom this forme & proportion of body doth ſhew thee to be: and eche mans minde is the man, not that figure and ſhape of body, which may be demonſtrated, and poynted at with the finger. We then in labouring for this corruptible meat, do neither labor to maintain our liues, nor yet to ſuſtaine our ſelues. For this is not our life: and we are not they, whom theſe ſhapes and formes of ours do ſhew vs to be. Our ſoules are our ſelues, and our ſelues, are our ſoules: let vs then labor for our ſelues, that is, for our ſouls. As the lord did cary ỹ Iewes, Exod. 19. ſo doth he offer to carry vs vppon Egles winges, ỹ whereas the dead carcaſſe is, we like yong Eagles may reſort, but we wil not be carried. As Chriſt did clocke Math. 23. 37 for the Iewes, ſo he doth for vs to come vnder his wings, but we wil not come. We are like Eſops cock, who eſteemed more of one barly corn, then of al ỹ pretious ſtones in the world. The heaués Pſalm. 19. declare the glory of God, the firmamét ſheweth his handy work, the ele-

ments obserue their order, the Sunne doth reioyce to run his course: ouely the foundations of mans hart, are out of course, onely man doth disobey Gods
Ios.10.12. will. The Sunne once abode in the mids of heauen for the space of a whole day, but it was at the prayer of Ioshua:
2.Kin.20.9. the Sunne once went backe tenne degrees, but it was at the request of Ezechias: but flesh and bloud doth still stand
Psal.1.1. in the way of sinners, still walke in the counsell of the vngodly, sit still in the chaire of pestilence, and still goe backe from the straight way, and straighte path of ỹ Lord. If this food were clean taken from vs, and were not to be found as it hath beene, wee might then seeme to haue some reason to labour for the other meat. For as Hanun king of Am-
1 Chro.19.4. mon, tooke Dauids seruaunts, shaued their beards halfe off, and cut of their garments by the halfe: so these shauers and shauelings, these barbours and barbarous Barbarians of Babilon, tooke away halfe the Lordes Supper from the people, they might haue no drinke, And tooke the word of God from them,

they

they had not their meate. But nowe as Mary sate in her owne house quietly, and heard Iesus preach deuoutly: as in the dayes of Solomon, euery man vnder his Fig tree, and vnder his vine tree, heard the Lawe peaceably, euen from Dan to Beersheba: so nowe euery man in his owne house may read with quietnesse, and euery one vnder his Fig tree and Vine tree with cheerefulnesse and ioyfulnesse may heare the glorious gospell of Iesus Christe, euen from the Mount to Barwicke, from Douer to S. Dauies: the Lord be thanked for it, the Lord cõtinue it, the Lord grant we be not vnthankfull, and that wee may labour for this meate which endureth vnto euerlasting life. But that my speech may more edify, that it may bee mighty in operation, that it may pearce and enter through, euen to the deuiding asunder of the soules and spirits, of your ioints and marrowe: that you may bee pricked at the heart, in hearing this my sermon, as the Iewes were at Peters Sermon, when they cried: Alasse men and brethren, vvhat shal vve do? Actes. 2. 37.

as

2.Chr.34.19 as Iosiah was hearing the law read by Shaphan, when he tare his cloths: As ẏ̃ king of Niniuy was, when he heard the word by Ionas: and as Eglon king of Moab, when he heard ẏ̃ word by Ehud, who rose vp from their thrones & cast off their kingly robes: ẏ̃ my talk may so be powdred with salt, that it may giue sauor vnto all: to conclude, that my ser-mon may be like ẏ̃ pretious oyntment, which was on Arons head, ran down on his beard, & to the verye lower skirts of his clothing: that it may touch head & foote, King and subiect, hye and low, riche and poore, young and olde, bonde and free, man and woman. Let vs first see what this meate is: secondly, why we should not labour for it: thirdly, let vs examine our selues, and this our age, whether we labour for this meat or no.

Ionas.3.

Iudg. 3.

VVhat meat is heere meant.

By meat is meant: not only foode for the belly, which the erth bringeth forth, as greene herbe for the seruice of men, wine to make glad the hart of man: oile to make him a cheerefull countenance, and bread to strengthen mans hart: not only cloth for the back, & furniture for bed-

bedding, which by Gods appointment we receiue of dumbe creatures, as wool of sheep, lether of oxen, fethers of fouls, silk of wormes: but also honor, promotion, fauor, dignity, worship, countenance, iolity, pride, ambition, auarice, riches, surfetting, drunkennesse, & whatsoeuer els is carnal, whatsoeuer is fleshly, whatsoeuer is worldly, whatsoeuer is tẽporall, what soeuer is not eternal, is called meat which perisheth. The which Epithetõ is added, both as a reason to withdraw vs from labouring for this meate, because it doth perish, & also to declare a difference betweene the body & the soul, & the meats of them both. Lyra maketh this difference: *Cibus corporalis perit, non spiritualis: Si enim cibus corporalis maneat in propria forma, non nutrit, sed nocet corpori: sed si nutriat, oportet quod a propria natura pereat, & conuertatur in membra: è conuerso cibus spiritualis manet, & conuertit in seipsum sumentẽ.* That is: the meate of ỹ body doth perish, but not the meate of the soul: for if the meate of the body should abide in it proper forme, it coulde not nourish, but hurt the body: but Lyra in Ioh.

but if it nouriſheth, it muſt looſe it pro-
per nature, and be turned into the parts
and members of him that taketh it:
whereas contrariwiſe the meate of the
ſoule doth abide in it owne nature, and
turneth him that taketh it into it ſelfe,
according to that ſaying of Auguſtine
ſpeaking as it were in the perſon of
this meate: *Non me mutabis in te, ſed tu*
Auguſt. *mutaberis in me.* Thou ſhalt not change
me into thee, but thou ſhalt be changed
into mee. And another difference the
ſame Lyra maketh in this ſort: *Panis*
vitæ non ſolum vitam conſeruat, ſed etiam
Lyra in Io- *dat ipſam de nouo: panis corporalis, vitam*
han. *corporalem præexiſtentem tantummodo*
conſeruat. The bread of life, doth not on-
ly preſerue life, but giueth life anewe:
but the meate of the body onely preſer-
ueth the life, which is in the body: and
let theſe ſerue for two reaſons, to proue
my ſecond part: That we ought not to
VVee ought not to labor for this meate. labor for meat which doth periſh, wher-
unto now I come. In the beginning
Gene. 2. the Lorde God tooke the man, and put
him into the garden of Eden, that hee
might keepe it and dreſſe it: wherevpon

as

as Peter Lombard noteth, that man Lib.2.dist.17
was made out of Paradise, & afterward
put into it, both to signifie that he shold
not long continue there, and also that
Paradise was assigned vnto him by
grace, and not by nature: so haue wee
to learne, that God doth so detest and
abhorre idleneſſe, that though then ther
was no neede of labour, yet hee woulde
haue Adam there, not onely a keeper,
but a dresser of the garden. For al-
though at the first GOD made euery Gen.2.
plant of the fielde, before it was in the
earth, and euery hearbe of the fielde be-
fore, it grewe: (for the Lorde had not
caused it to raign vpõ the earth, neither
was ther a man found to til the ground)
yet afterward God woulde haue the
man to keeepe, labour, dresse and trim
the garden, not in the sweat of his face.
not in pain, not in sorow, but in mirth,
ioy, pleasure and peace: Where idle
liuers, loitring vagabunds, wild rogues
begging friars, loose libertines, carnall
Annabaptistes, snatchers from other
mens trenchers, they that liue in no vo-
cation, no art, no trade, no science, can-
not

not make this a shrowd for their sinne, or a cloake for their knauery: saying, wee are heare forbidden to labour: for this sentence of God pronounced against man, in the sweate of thy face thou shalt eate thy breade, was not onely a curse, but a commaundement: That euery man should labour in some vocation: that, as Paule saith: hee that would not worke might not eate: For wee heare, saith hee, that there are some which walke among you inordinately, & worke not at all, but are busie-bodies: therefore, them that are suche, wee warne and exhort by our Lorde Iesus Christe, that they worke with quietnesse, and eate their owne breade: For this commandement, giuen to ỳ Iewes from God by Moses: there shall bee no begger among you, was a commaundement, not onely to mooue them to pitty, to mercy, to liberality: but also to take away, and roote out all loyterers, all shifters, al vagabunds, all busie-bodies, all that liue in no vocation, from ỳ commonwealth of Israel. The slouthfull will

Gen. 3. 1. 9.

2. Thes. 3. 11

Prou. 10.

wil not plow, becauſe of winter, (ſaith Solomon) therefore ſhall hee beg in ſommer, but haue nothing. But you will ſay, I will neyther plow noꝛ beg, I will ſhift with the vniuſt ſtewarde (whom Chꝛiſt commended) and ſay: dig I cannot, and to begge I am aſhamed, The bread of deceite, (ſaith Solomon) is ſweet to a man, but afterwarde his mouth ſhall bee filled with grauell. Luke. 16. Prou. 20. Wherfoꝛe we are not heere ſimplie foꝛbidden to labour, but this is foꝛbidden, both to laboꝛ too carefully as ẏ heathen do, oꝛ to laboꝛ foꝛ the meate of the body, and care not foꝛ the meate of the ſoule as the Athiſtes doe, which ſay in their hearts, there is no God. The Loꝛd God knowing the nature of man, aboue al other vices, would be pꝛone to gluttony and belly-cheere, did firſt befoꝛe all other commaundement, conſecrate and pꝛoclaim an iniunction of temperãcy, & faſting, thou ſhalt not eat of the tree of knowledge of good & euill. The bꝛeach of the which commandement, did iuſtly and deſeruedly, not onely thꝛuſt Adam and Euah out of Paradiſe, but cauſed

Genes.3. caused the Cherubins to be set, and the blade of a swoorde shaken, to keepe the way of the tree of life, for euer to keepe vs from it: had not he which hath the Reuel.3. Reuel.20. keyes of the bottõles pit, who openeth, and no man shutteth, shutteth and no man openeth: he who deuided the redde Sea, that we might escape from the Egyptians: he who deuided the rock ỳ we might haue water in the wilderneſſe, he who deuided Iordane, that we might passe into the land of promise: he who deuided the earth, that we might rise againe, he whs deuided the cloudes and the Heauens with his bodye, that we might follow after him: he who onelye giueth to eate of the tree of life: had not he I saye, taken awaye the Cherubins, and remooued the blade of a swoorde, to make vs a plaine, direct, open, aud safe way to enter againe into Paradise, and to taste of the fruite of the tree of life. But what caused Euah to eate of it? That which doth cause vs all to labour for that meat which perisheth. *Nitimur in vetitum.* We most desire that, which we are forbidden to do: it was a fruit to

get

get knowledge, a proud minde: a fruite pleasant to looke on, a wanton eye: a fruite good for meat, a lickerish tooth of the woman. But that we may the better vnderstande, howe God is greeued, when men labour for this bellye meate, let vs call to remembrance the times of olde, and thinke vpon the dayes of late, how the Lord hath executed his terrible iudgementes and horrible vengeaunce, how he hath abundantly poured out of the viall of his wrath, when men haue beene in the middest of their mirth, of their feasting and banquetting. The people sat downe to eat and drinke, and rose vp againe to playe: Let me alone saith the lord to Moses, that my wrath may waxe hot against them, for I will consume them. And although God heard the prayer of Moses, yet Moses slew of those belly Gods 3000. men: againe the people lusted for meat, saying: Who shall giue vs flesh to eate, we remember the fishe that we had in Egypt for naught, the cowcumbers, the pepons the leekes, the onions and garlike. But now our soule is dried away, we can see

Exod. 32.

Num. 11.

nothing but this Manna: as now saie, the Papistes, where is our plenty of victual? Our feasting, our singing, our ringing, our piping, our dauncing? We see nothing, but the bare Testament, nothing but this Manna sayde the Iewes: nothing but this Gospell say the Papistes, beholde while the flesh was betweene their teeth, before it was chewed, the wrath of the Lorde was kindled, there was an exceeding plague among them, that the place was called Kibroth Hattanah, the graues of lust. When fell downe the house vppon the Lordes of the Philistines? At a banquet. When fell downe the house vpon Iobs children? At a feast. Yea at the time of our feasting and banquetting, the diuell is more busie with vs, & hath eftsons more power ouer vs. At a diner did the diuell moue Herode to beheade Iohn Baptist: and at a supper did Satan perswade Iudas to betray his maister. But what sayth Paule to vs of these things? These things are our exãples, to the intent we should not lust after euill things, as they lusted: & al these thinges

2. Cor. 10.

things came vnto thē for examples,& are writtē to admonish vs, vpon whō the ends of the world are fallen. But haue we had no examples of late: whom did the Lord smite down in that terrible plague in Oxford, not mockers of Gods seruants, as were the Philistines, not Idolaters, and murmurers, as were the Iewes, but the most religious, zealous, the godliest, the strongest, ẏ best learned amongst vs, Iudges, sherife, knight, esquier, iustice, gentleman, scholler, & for zeale, for godlinesse & learning, I maye truly say, for the most of them, as Dauid said of Israel, ẏ Lord smote downe the chosen men ẏ were in Oxford. But whē was this don: euen when the meat was in our mouths, at our act and procesing, a time of mirth, of feasting & banquetting. I meane not ẏ schollers made the feasts but their friends thē assembled. I come a litle nearer to your remēbrance. Was there not a great feast & a great assembly in this city, not of Herod & his courtiers, but of many right noble personages, when the Lorde of late shooke not London, not Englande onelye, but Anno. 1578.

the most part of Europe with a terrible earth-quake: the earth at that time did shake, and we for a time did quake, the Lord shake the harts of all englishmen. What shall I say of these? they are (no doubt) examples for vs, that in the middest of our feasting, wee sette not our mindes on our bellies, but remember our God and think on that meat, which endureth vnto euerlasting life. If we so do, then shall we come to the marriage of the great kinges son. The lord grant we maye leaue our farmes, forsake our oxen, and not suffer our wiues to say I cannot come. Then shall we be partakers of that feaste with the prodigall son. The Lord turne vs home from feeding of swine, and in hart to cry for our sinnes, Father I haue sinned againste heauen, and against thee, and I am no more worthy to be called thy son. Then shall we enter with the 5. wise virgins into the bridegromes chamber, the lord graunt that we haue lampes, that our lampes may haue oyle, and that our oyle may burne. Man before his fall might onely eate of the fruit of trees, (as Tertullian

tullian noteth) afterwarde the vse of corne was lawfull for him, *conditionem conscientiæ, ipso situ corporis approbante*, the body allowing the state and condition of the conscience. For mans conscience beeing right and vpright he loked vp toward heauen, and pluckt the fruite of trees: but when the conscience of man was by sinne cast downe, man turned his eyes towarde the grounde, and made the graine of corne to be his meat, and so after the floud, not onely fruite, not onely corne, but flesh was also lawfull. The Lord did alwayes prouide according to the times and seasons and ages of mankind, sufficient and conuenient food. May behold the Lord feedeth the young rauens that call on him: the foules of the heauen sow not, reape not, nor gather into their barnes, yet they are fed, and by our heauenly father they are fedde. The lillies of the field labor not, spinne not, yet Solomon in al his royaltie was not cloathed like one of them. Thus then will I reason: hath God care for beastes to feede them, and for flowers to cloath them, and will he

De ieiunio.

Psal. 147.

Math. 6.

not much more fede & cloath vs: Ar they fed and cloathed without sowing, without reaping, without carrying, without spinning and labouring, and shal not we be cloathed and fed, if we sow, reape, carie, spinne and labour? Will God care for my rayment? Then much more for my body. Wil he care for my body? then much more for my life. For the life is more worth then meate, and the bodye more worth then rayment. I will then care neither for cloath, nor food, nor bodie, nor life, but I will firste seeke the kingdome of God, and the righteoulnes therof, and then I am fully assured, that all these thinges shall be ministred vnto me. Thou shalt not (saith ỹ law) mus-
Deut. 22. sell the mouth of the Oxe that treadeth out the corne. And again: if thou finde a birdes nest and the dam sitting thereon, thou shalt noe take the dam with the young. Doth God take care for Oxen? Is God so mercifull to birdes? and will he not take more care for vs? Will he not be more mercifull vnto vs. In the cedars of Libanus (saith
Psal. 104. the Prophet) the byrdes make their nestes,

neſtes, & the Fir trees are a dwelling for the Storcke: the hie hils are a refuge for the wilde Goates, and ſo are the ſtony rockes for the conies: the Lions roring after their pray do ſeek their meate at God. In the Sea are thinges creeping innumerable, both ſmall and great beaſtes, there goe the ſhippes, and there is that Leuiathan, whom thou haſt made to take his paſtime therin: Theſe wait al vpon thee that thou maiſt giue them meate in due ſeaſon. Let not vs therefore labour for this meate, let vs with prayer ſeeke our meat at God, let vs waite vppon him, and he wil giue vs meat in due ſeaſon. For our God, which layeth the beames of his Chamber in the waters, which maketh the cloudes his chariot, aud walketh vpon the wings of the winde, is ſo mercifull, that hee ſuffereth his rayne to fall vppon bad and good: his Sunne to ſhine vppon iuſte and vniuſt. For it is he, that appoynteth the Moone for certaine ſeaſons, and by him the Sunne knoweth his going downe. He couereth the Pſal. 104.

heauen with cloudes, hee prepareth raine for the earth, hee maketh the graſſe to grow vpon the mountains, and greene hearbs for the ſeruice of men. He doth command the clouds aboue, and open the dores of Heauen. Hee doth ſende the firſt and latter raine, his clowdes drop fatneſſe, he onely maketh the valleyes ſo full of corne, that they laugh and ſing. If we aſke bread of our earthly father, will he giue vs a ſtone? If we aſke fiſh, will he giue vs a ſerpent? If we aſke an Egge, will he giue vs a Scorpion? Much more will our heauenly Father giue good things vnto vs, if we labour for the meat that endureth vnto euerlaſting life. Chryſoſtom wondreth, that men will preſume ſo much, to beg corruptible meate at Gods hands, ſeeing that among ſeuen petitions in ỹ Lords prayer, fiue are for the ſpirit & ſoul, & but one (& not ỹ altogether) for ỹ body. For ỹ firſt three: hallowed be thy name: thy kingdome come, thy will bee done: are for the ſpirit and ſoul: the three laſt, forgiue vs our treſpaſſes, leade vs not into

Luke. 11.

Homil. 42. in Iohan.

into temptation, deliuer vs from euill: are also for the spirite and soul: only this, Giue vs this day our dayly bread: is for the body, and not for foode of body onely, but for meate of the soul. Ceres the Goddesse of Corn and bread: is placed in the lowest roome of the heathen Gods and Goddesses, & her daughter Proserpina was married to Pluto king of Hell. Let Ceres, breade, belly, and belly cheere bee last and least accounted of vs. As for her daughters, they are not Uirgines to bee married to the great kings Sonne, but Harlots to be married to Belzebub king of Hell. Tertullian saith, that although God after the floud did permit the vse of flesh, yet to his people hee inhibited the vse of certaine meats: *consilium exercendæ continentiæ*, a counsell & practise to exercise their continency. Seuen sons with their mother, were by that Horselech & bloudsucker Antiochus most cruelly put to death, because they woulde not eate Swines flesh against the commaundement of the Lord. Moses refused to be called the sonne of Pharaos daughter,

Li. 20. aduersus Marcinnem.

2. Mach. 7.

Heb. 11.

ter,& choſe rather to ſuffer aduerſity with the people of God, then to enioye the pleaſures of ſin for a ſeaſon, eſteeming the rebuke of Chriſt,greater riches then the treſures of Egipt.

Daniel. 1. Daniel would not defile him ſelfe with the portion of the kings meat, nor with the wine that he dranke:he would haue nothing but pulſe to eate, and water to drinke. O ye adulterers and adultereſſes(ſayth James) know ye not that the friendſhip of this world is enmity with God.And Joh.ſaith,if any mã loue this world,the loue of the father is not in him.Lay not vp your treſures therfore on earth,wher the moth fretteth , the ruſte cankereth,the theefe breaketh through & ſteal: but lay vp your treaſures in heauen, wher there is no moth to fret, no ruſt to canker, no theef to break thorow & ſteal.For is it not a great folly to lay thy treaſure in an Inne doubtfully,when thou maiſt lay it in thine own houſe ſafely? folly to lay it in an houſe, which together with thy treſure thou ſhalt leaue behind thee certainly,& not in ỹ houſe whither thou

Lam.4.

1.Iohn.2.

Math.19.20.

ſhalt

shalt go, find thy treasure assuredly, & abide therein perpetually: the fashion of this world passeth away, the heauens & the earth wax old, as doth a garment: O let vs then get that which indureth vnto euerlasting life. The heauens shall passe away with a noise, the elements shall melt with heate, the earth & all the works therin shall be burnt vp, O let vs then labor for ỳ which the fire can not consume, & which wil saue our souls from euerlasting fire. If wee woulde think vpon our name ỳ wee are Christians, we would, vnlesse we should proue our selues to be reprobates, not so much labor for this bellie meat. First let vs remember, that in our baptism, we forsake the world, the flesh, & the diuel: for baptism signifieth not only the death & resurrection of Christ, but that we must dye to sinne, & liue in newnesse of life. How shal we (saith Paul) that are dead to sinne, liue yet therin. Know ye not that all we which haue beene baptized into Iesus Christ, haue bene baptized into his deth? we are buried thē with him by baptism into his death, that

2. pet. 3. 10.

Ro. 6. 2. 3. 9.

that like as Christe was raised from the dead, to the glory of the Father, so we shoulde walke in newnesse of life. Secondly, as thou art a Christian, remember the estate of thy Lorde and master heere on earth. Doest thou brag of thy bloud, thy progenitors, thy house and stock: thy master came as of a pure, so of a poore virgin, espoused to a poore carpenter, who for lack of mony coulde haue no roome in the Inne, who did offer to the Lord a payre of Pygeons, because she was not able to buy a lambe. Jerom noteth, that onely poore and sinfull women are named by Saint Math. in the genelogy of Christe, as Ruth a pore Moabites, and pore Mary the carpenters wife, as Rahab ỹ Harlot, and Urias wife the strumpet, to signify how Christe did vouchsafe to come of poore Women, and came into the worlde to redeeme poore sinfull persons. Doest thou brag of thy Country: Adam was made out of Paradice, and Euah in paradice, yet the Diuell had more power ouer her then ouer him: they had both one name Adam, redde earth: for this

Gen. 5.

name

name(Adam)was not giuen by God only to the man, but also to the woman. Thy master was not borne in Ierusalem,whither the wise men came, but in little Bethlehem,as it was prophesied. Doest thou glory in thy houses, buildings,Courtes,Pallaces? Thy master was born in a Manger:the foxes haue holes,and the Birdes haue nestes,but the sonne of man (thy Lord) had no where to rest his head on. Doest thou boast of thy bagges, thy Coffers, thy wealth? When thy Master would haue payed tribute,Iudas bag was emptye, Peter must runne and fetch a peece of mony in the mouth of a fish. Doest thou desire to bee well spoken of, to haue the good will of the Worlde? There were generallye three diuers opinions of Christ:one,which flesh and bloude could not reueale, that hee was Christe the Sonne of God:another of ignorannce, that he was Elias, Ieremy, Iohn Baptist,or one of the Prophetes: the third was of malice,that he was a glutton,a drunkard,a bon companion, a friende to publicanes & sinners, a Coniurer, Math.16.

a worker by Diuels. But what sayth hee? Woe bee vnto you when all men speake well of you. Why? For so did their fathers to the false prophets. But reioice whēthey speak euil of you, for so did they to the true prophetes reioice, and great shall be your rewarde in heauen. Finally, if thou bee a Christian remember the resurrection of thy master Jesus Christ: and what of that? If you be risen with Christ (saith Paul) seeke those thinges that are aboue, where Christ sitteth at the right hand of God. I woulde to God we were as prouident and carefull to prouide foode for our soules, as brute beastes are vigigant and painfull, to lay vp foode for their bodies. The Emmot doth lay vp in sommer, foode for winter. *Istuc est sapere* (saith Syrus in Terence) *non quod ante pedes modo est, videre: sed etiam illa quæ futura sunt.* This is wisedome, not to see those thinges onely which lye before our feete, but to foresee things that are to come. But as the fish called Urtica feedeth alwayes on a stone, and being taken from the stone, dyeth

Colloſ. 3. 1.

Adelp.

Ariſt. hiſt. Animall. 4.

byeth presently: so we do so cleaue vnto stones vnto earthly things, that wee account life lost, if they bee taken from vs, or wee from them. May I woulde to GOD we did not thinke these corruptible thinges, to bee meete meate, and sufficient foode for our soules and say with the ritch man: Soule, thou haste much goodes layde vp for many yeeres, liue at ease, eate, drinke, and take thine pastime. But hearken, O foole, this night perhaps thy soule shalbe taken from thee. O foole, thou heapest vp riches, and canst not tell who shall be thine heire. O foole, Solomon made shields of gold, but Rehoboam his sonne, made them of brasse. O foole, in one day the Arabians tooke away Iobs oxen & his Asses, the fire of God burnt vp his sheepe & his seruants: the Caldeans tooke away his Camels and slew his men. O foole it is more easie for a Cammell to go thorow the eye of a needle, then for one ỳ trusteth in his riches to come to heauen: O fool, what shall it profite thee to win the whole world, & lose thine own soul: O fool.

Luke.12.

2.Chro.12.

Iob.10.

what

what recompéce canſt thou make to redeeme thy ſoule? O fool, thou art not aſſured whether thou ſhalt liue one houer: O foole, where thy treaſure is,
Iam. 5. 1. 2. 3 there will thy hart be alſo. Go to now yee rich men (ſayth S. James) weepe and houle for the miſeries, that ſhall come vpon you, your riches are corrupt, your garmentes are moath-eaten, your gold and ſiluer is canckred, and the ruſt of them ſhall be a witnes againſt you, and ſhall eat your fleſhe as it were fire, you haue heaped vppe treaſures for the laſt daies. Take heed
1. Cor. 1. O yee rich and mighty, you ſee your calling, how that not many wiſe men after the fleſh, not many mightye, not many noble are called, but God hath choſen the fooliſh of this world to ouerthrow the wiſe, the weake to confound the ſtronger. Why? That no fleſh ſhoulde reioyce in his preſence. What then? That he that reioyceth, ſhoulde reioyce in the Lorde. Whom did the Lord choose for a captaine? No expert ſouldier, But Gedeon a threſher. whome made hee ruler ouer Pharaos houſe

house: none of the Nobles, but Ioseph a bondseruaunt, whom made he the first King of Iuda: Not anye of a greate house, but Saule of the little tribe of Gemini, and of the least family in the tribe. Whom made he to rule his people after Saul: no prince, but Dauid a shepheard: whom had he to be his Prophet: None of their Doctors, but Amos an heardman. Whom had Christ to his disciples: No scribes, but simple fishers. Many widowes were in Israel in the dayes of Elias, to none of them was hee sent, but to a poore widow in Sarepta. To whom was the newes of Christ his byrth first brought: not to Herod, not to Pylate, not to Annas or Caiphas, but to shepheards, ye, and very poore sheapheards, for they kept their sheepe in the field all night. God woulde not haue his altar made in a kings court, but in a pore Dynan his thresh flowre. The lord would not haue his temple in Euphrata, a plentifull soyle, but in the wood, a barren wilderneſſe. This was done that God might haue al the glory. Of Sara being barren came Isaac: of Annah,

whose wombe was dead, came Samuel: of Elizabeth, with whom it had ceased to be after the manner of women, came Iohn Baptist. And this was done, that God might haue all the glory. The Lorde gate victories for his people, with an ore goad, with pitchers, with Rammes hornes, with a iaw bone of an asse, with one Sworde, with a stone out of a sling, and this was done that God might haue all the glory. Diseases were healed by spittle, by touching the hemme of a garment, by a napkin, by a shadow, and this was done that God might haue all the glory.

For there was no vertue in Shamgars ore goad, nor in Ionathans sworde, nor in Sampsons iaw bone, nor in Dauids stone, wherwith they ouercame the Philistines: no vertue in Gedeons pitchers, wherewith hee ouercame Oreb & Zeb: no power in the trumpets of Rammes horns, wherwith the walles of Iericho fell downe: there was no vertue eyther in the hem of Christs garment, or in his spittle or in Pauls napkin, or in Peters shadow, wherwith diseases were cured:

no

no vertue in Aarons rod, wherewith the dust of Egypt was turned into lice: no power in Moses hande, wherewith the red sea was diuided: no vertue in the Priests feet or Elias his mantle, wherwith Iordane was deuided: yet al these thinges were done by such bare, base, weake, and simple meanes, that no man should trust in the arme of flesh, that no man shoulde seeke for any meate, that perisheth, and that God in all thinges might onely haue the glory. Let vs now call to minde those excellent names and titles, wherewith the holy Ghost in the holy Byble doth name vs: the remembraunce and consideration whereof wil somwhat withdraw vs from labouring for that meat, which perisheth. We are called Angels and Sayntes, Priestes, and a kingly priesthood: kings, & a royal Nation: seruauntes of God, friendes of God, sonnes of God, heyres of God, and fellow heyres with Iesus Christ: are we Angels and Saintes? let vs then seeke the thinges that are aboue. Are we Priestes, and a kingly Priesthood? let vs then offer vp our bodies, a liue-

ly ſacrifice, and not labour for the meat thereof. Are we kings, and a royall nation: let vs thē lift vp our eies to heauen, and not caſt our faces downe to the earth, like abiects and bondſlaues. Are wee ſeruauntes of God: wee can not ſerue God and riches. Are we friendes of God: the friendſhip of this worlde, is enimity with God. Are we Sonnes of God, heires of God, and fellow-heirs with Jeſus Chriſte: let vs then with our Brother the prodigall ſonne, come home from feeding of ſwine, that wee maye haue the beſt robe on our backe, a ring on our finger, ſhoes on our feete, the fat calfe killed for vs, to eate and drinke, to ſing, daunce, and bee merry with our elder brother Jeſus Chriſte, who ſitteth in that houſe, which hath many manſions, preparing roome for vs. We were chaffe, but nowe wee are wheat: we were droſſe, but now we are gold: we were rauens, but now we are doues: we were gotes, but now wee are ſheepe: we were thornes, nowe wee are grapes: wee were thiſtles, nowe we are lillies: we were ſtrangers, now are we

Citi-

Citizens: we were harlots, now are we virgins: hell was our inheritance, nowe heauen is our possession: wee were the children of wrath, we are the sonnes of mercy. Finally, we were bondslaues to Satan, but nowe are heires of God, and coheires with Jesus Christ. Wee were once set home, from going astray, let vs not againe returne to the Wilderneſſe. The candle was once lighted for vs, let vs not againe fall into darke holes: Wine & oyle were once powred into our Woundes, let vs not by wandring, fal again into ỹ hands of theeues. We were once found, let vs not againe lose our selues. We were once made aliue, let vs not againe kil our selues. Christe was once crucified for vs, that we should onely reioice in the crosse of Jesus Christ, wherby the world is crucified to vs, and we to the world, let vs not crucifie to our selues againe the sonne of God, & make a mocke of him. The bodies of those beastes, whose bloude was brought into the holy place by the hye priest for sinne, were burnt without the camp: therfore e- Heb. 13.

uen Ieſus, that he might ſanctifie the people with his own bloud, ſuffered without the gate. What is this to vs? let vs therefore (ſaith the Apoſtle) goe forth to him out of the campe, for heere haue wee no continuing City, but wee looke for one to come. Wilt thou (O man) go forth out of the camp? Labour not ſo much to prouide meate for the camp. The works of the fleſh are manifeſt: as gluttony, drunkenneſſe, &c. They that doe ſuche thinges, ſhall neuer inherite the kingdom of God. The fruit of the ſpirit is temperancy, & ſuch like, againſt ſuch there is no law: For they that are Chriſtes, haue crucified the fleſh, with the affections & the luſts: If we liue in the ſpirit, let vs alſo walk in the ſpirite. Wo bee to you (ſaith Eſay) that riſe, to follow after drunkennes, & are ſtrong to drink wine. Wilt thou reſiſt the diuill? be ſober, and watch, (ſaith Peter) beware, take heed (ſaith our ſauiour) leaſt your harts be ouerladen with ſurfetting & drunkennes, & that day come on you vnawares. Let vs then remember the time

Gal. 5. 19. 22.

Eſay. 5.

1. Peter. 5.

time that we are in, & the conſideration hereof ſhall call vs from labouring for this meate. We are not children of the night, nor of the darkneſſe, that that day ſhoold come on vs, as a thief: we are chĩldren of the day, and of the light: therfore let vs not ſleepe, as other do: but let vs watch, & be ſober. For they that ſleepe, ſleepe in the night, & they that bee drunken, are drunkẽ in the night: but let vs, which are of the day be ſober, conſidering the ſeaſõ, it is now time that we ſhold ariſe frõ ſleep, for now is our ſaluation nerer, then when we beleeued it: the night is paſt, & the day is come, let vs therefore caſt away the workes of darknes, & put on vs the armour of light: ſo that we walke honeſtly, as in the day, not in gluttony & drunkennes, not in chambering and wantonneſſe, not in ſtrife and enuying, but put on the Lord Ieſus Chriſt, and take no thought for the fleſh, to fulfil the luſts of it. Conſider ỹ time, for the diuel knoweth his time to be ſhort, the yeares of his leaſe are now almoſt expired, therfore now he will make ha-

1. Theſſ. 5.

Rom. 13.

uocke. Consider the time: for the day of the Lord is at hande, let vs wayte for his comming. Consider the time, we haue had the Gospell these xxii. full yeares: by reason now we shoulde be able to be taken for tutors, to teach and gouern our selues. The sunne stood still in the middest of Heauen for a whole day, in the dayes of Iosua: neuer such a day of light, as was in the dayes of Iosua. The sonne of God hath holden his sunne ouer this Realme a long time, neuer such a time of light, as hath been in the dayes of Elizabeth. Many haue desired to see that we see, and could not see them: and to heare those things that we heare, but coulde not heare them. But yet behold, the Niniuites shal rise, and shall be able to condemne vs: for they repented at three dayes preaching. If such preaching had beene in Tyrus and Sydon, in Sodoma, and Gomorrha, in the new founde landes, as hath beene in Englande, they woulde haue brought forth more fruit of repentance, then we haue done. Let vs therefore (for it is time) with weeping and fasting

turne

turne to the Lord our God. The Iewes in token of contrition and true repentaunce, did ſometimes weare ſackcloth, ſomtime tumbled in aſhes, ſomtime did lye on the grounde, rent their cloathes ſhaued their heads, and powred out water before the Lord, ſignifying that they were like vnto water, which beeing powred out, is troden vnder foote, runneth away, and is dryed vp. Let vs rent our hearts, and not our garmentes, put on ſobrietie, and not ſackcloath, tumble in heauineſſe, and not in aſhes, lye in mourning, and not on the ground: cut of the foreſkinne of our heartes, and not ſhaue the hayre of our heades: powre teares out of our eies, and not water out of buckets: let vs weepe, as Ezechias wept, who tourned his face to the wall, and wept heauilye: as Mary, who fell downe behinde Ieſus, and wept pitifully: as Peter, who remembring the wordes of Chriſte, went out and wept bitterly. We are not commaunded to faſt either forty dayes, as Moſes before the lawe, as Elias vnder the lawe, as Chriſt after the law, or ſuperſticiouſly, 1. Sam. 7.

or

or hipocritically, as the Papistes doe: But that euerye man maye truely saye with Paule: I chastise my body, and bring it vnder subiection, least when I haue preached to others, I my selfe become a cast-away. The Lord will prouide for them that seeke him. The multitude was with Christ three daies and had nothing to eate, yet they were not hungry: be strong then, O Sampson, a dry iaw bone shall giue thee Water, before thou perish: Faint not O Israell, the Lord shall turne the hard rock into a standing Water, and the flint into a springing-well, before thou perish: dispayre not, Elias, the Angels of heauen, the Rauens of the ayre shall feede thee, before thou perishe. Die not, O Daniell, if none in Babylon will pittie thee, Abacucke shall be brought out of Iewrie to bring thee meat, before thou perishe: you can not adde one cubite to your stature, after this meate the Gentiles labour: A sparrowe doeth not fall downe to the grounde, without Gods prouidence, all the hayres of your heade are numbred. I haue

1.Cor.9.

Mark.8.

beene

beene young, and now I am olde, (ſayth Dauid) yet I neuer ſawe the righteous forſaken, nor his ſeed to begge their breade: O care not then for to morrow, the morrow ſhall care for it ſelfe: *Arke ton te hemera, he, kakia autous*. The daye hath inough with his owne griefe. Let vs now examine our ſelues, whether we labour for this meate, or no. And ſo I come to my third part.

VVhether vve labour for this meat or no.

If we conſider the great and gratious benefites, wherewith GOD hath bleſſed Englande: as peace, wealth, health: libertye, plentye, victorie, the Goſpell, Preachers, Gouernours, ſo noble and wyſe Counſailours, ſo Godlye and ſo zealous a Princeſſe, Englande hath receiued much: Therefore of Englaud much ſhall bee requyred. Englande is not able to render (I appeale to euerye mans conſcience) one for a thouſande, therefore is Englande verye much indebted. O LONDON, Daughter of ENGLAND, thy Siluer is becomme droſſe: Thy Wheat Chaffe: Thy Golde, Yron: thy

thy Wine, water: thy grapes, thornes: thy figges, thistles: yet thou art taught the will of thy Father more then other thy sisters of Englande: therefore, O London, with many stripes (vnlesse the Lorde tourne to thee, and thou to him) and that shortly, thou must needs be punished. For we all do so draw iniquitie, with coardes of vanitie and sin, as with cart ropes: we so staine our selues with our owne workes, and goe a Whoring with our owne inuentions: as Iob in body, so we in soule are so sicke from the sole of the foote, to the crowne of the head, that (had not the Lorde reserued a remnant amongest vs, had not oftentimes Aaron and Moses, Pheneyes and Hester stood in the gap) England shold haue beene, not like a cottage in a vine yarde, not like a lodge in a Garden of Coucumbers, but should haue beene as Sodom, and like vnto Gomorrha. The Lord may now iustly say to Englande, as he sometimes spake vnto Babylon: Come downe, and sit in the dust, O daughter Englande, thou shalt no more be called tender, and delicate,

Esay. 1.

Esay. 47.

take

take the milſtones, and grind meale, looſe thy lockes, make bare thy feete, vncouer thy legges and thighes, paſſe through the floudes, thy filthyneſſe ſhall be diſcouered, thy ſhame ſhalbe ſeene, I will take vengeaunce, and wil not meet thee as a man: for god hath not dealt ſo with any nation: Neither hath Aſia, Africa, America, and the moſt part of Europa ſuch knowledge and preaching of his lawes. England hath not dronken at the hande of the Lorde, the cup of his wrath, the dregs of trembling, as Fraunce, Flaunders, and other her ſiſters haue done: yet beholde England doth ſtill heape vp vengeaunce againſt the day of vengeance, and doth not conſider, that the long ſuffering of the Lorde doth leade herevnto repentaunce. If England would repent, the Lorde woulde continue to bleſſe her, to giue her victories ouer her enemies, that neither open enemies abroade, nor priuie conſpirators at home, ſhal be able to do her violence. Siſera by Deborah, a woman, ſhal haue a nayle knockt into his ſkull. Holofernes by Judith, a woman,

man, shall haue his head cut off. Abimelech by a woman, shall haue a peece of a millstone breake his brainepan. By Elizabeth, a Woman, the goates of Italy: The Wolues of Spaine, the Cormorants of Rome, the Irish coltes, and the foxes of Englande, that are now in Ireland, and all other her enemies shal so be brought to shame, that as Abimelech cryed: O kill me my page, that it
Iudg. 9. be not sayd, a Woman hath slaine Abimelech: so shall they crye, O kill vs, earth deuour vs, hilles couer vs, Sea swallow vs vp, that it bee not sayde, a Woman hath thus triumphed ouer vs. Let praise and giuing of thankes, as a sweet odoriferous sauor ascende into the nostrelles of the Lord of Hostes, for the victory that lately he hath giuen to vs in Ireland. Goe tell them, (if they haue any friende here) that those goates, Wolues, Cormorantes, Coltes, Foxes, shall be so hunted and bayted by an English Gray, that not one of them shal be left to pisse against a wall. And we say, as Christ spake of Herode, go tell that Fox, that lyeth hidden, we preach to day,

daye, yeſter-day, to morrowe, and will preach, vntill the houſe of the Lord be made perfect. God graunt we may ſo doe. This is our hope, that though the Kinges of the earth ſtande vp togeather againſte the Lorde, and his annoynted Seruaunt Elizabeth, though they roze like Lions, and ſtampe like fatte Bulles of Baſhan: yet the Lorde ſhall bruſe them with a rodde of Yron, and breake them in peeces, like a Potters veſſell: they ſhall be like Water that runneth a pace, like a ſnaile, like the vntimely fruit of a Woman, like a tottering wall, like a broken hedge: the Lord ſhall awake out of ſleepe, as a Giant refreſhed with wine, and ſhall put them to a perpetuall ſhame. Jeroboam ſhall not be able to pull in his hand: Jezabel ſhall be hurled out at a windowe: Ahab ſhal be a portion for dogs: the lord ſhall ſo fight for England (if we repent) that his ſwoord ſhall ſurfeit with fleſhe, and his arrowes ſhall be drunken with bloud. Wherefore (O England), I would to God all Englande hearde my voyce (& I would my voyce might ſinke into

into your harts, as it doth sound in your eares). It is time to leaue of laboring for worldly pelf, and to take the bread and
2. King. 22. Water of affliction with Michaiah: to mingle thy bread with ashes, and thy drink with weeping, with Dauid: and to eate the bread of Barley and beanes
Ezech. 4. with Ezechiel. As our Sauiour spake to the Iewes of the Scribes and Pharisies, so say I to you of the Papistes: Vnlesse your righteousnesse exceede the righteousnesse of the Scribes and
Math. 20. Pharisies, (I meane Papistes and Romanists) You shall neuer enter into the kingdome of God. But alasse for pitty, alasse for shame, are not many that bear the name of Protestants, and Gospellers, inferiour to them: We vse oure libertye as a cloake of lookenesse, we turn the grace of God into wantonnesse, and the glorious gospell of Iesus Christ into lewdnesse. Are not we come from the excesse, to the defect: frō blind zeale, to wilfull vngodlinesse: from ignorannce in darknesse, to wickednesse in knowledge: from many Gods to no God: from papisme, to Athisme: from

super-

superstition, to irreligion: they did fast often, wee seldome: they came to the Church in the night, wee scarse in the day: they gaue almes, wee liue to our selues. I condemne not all, I speake of many. Did the Papists these things for merit, for desert, for satisfaction, and should not we do them of duety, of pitty, of piety and charity: They did *bona*, but not *benè*: good things, but to an ill end. We now know what is *benè*, let vs doe *bona*. Did they these thinges in darknesse: should not wee doe them in light: they in the night, and not we in the day: they in blindnesse, not wee in knowledge: they in superstition, and not we in religion: they to an ill ende, and not we to a good end: they at the commaundement of man, of the Pope: not we at the commaundement of God, of Christ: Nay, this is the saying of the worlde: Doth he frequent the Church: he is an hypocrite: doth he fast: he is a papist. Doth he giue almes: he will be saued by his workes. O miserable world, wherein prayer is counted hypocrisie: zeale is counted folly: fasting and alms

deedes are counted popery. But, what is the cau e of this: because we all labour for that meat which perisheth. Do not the Papists call vs loose libertines, carnall Gospellers, wanton Epicures: doe not they in their motiues make this an argument to proue that they haue the true Church: because they fast, pray, giue almes more then we: because by Papists, Colledges haue bene founded. Churches erected schooles builded, and almes hauses set vp, and maintained: O happy were we (for great should our reward bee in heauen) if for the name of Christ only we were e il spoken of: but if we contemne prayer, despise fasting, abhorre almes deedes, pull from Churches, defraude the Ministers, throwe downe almes houses, gape for Colledge lands, pluck at their farmes (as it is too true in many Englishmen at this day) then I must say, O miserable wretches. *Propter nos male audit nomen Dei inter papistas.* By reason of vs the name of God is blasphemed among the Gentiles, among the Papists. Let our Sauiour Iesus counsaile vs: make you bags

Luke. 12.

bagges, which ware not old, a treasure that can neuer fayle in Heauen: let Paule giue you reasons. First, godli- 1. Timoth. 6.
nesse is great gaine, if a man bee content with that hee hath. Secondly, wee broughte nothinge into this Worlde, neyther shall vvee carry any thing out. Thirdly, they that will bee ritche, fall into temptation, and snares, and into many fooliſhe and noysome lustes, which drowne men in perdition and destruction. Fourthly, the desire of mony is the roote of all euill, which while some lusted after, they erred from the fayth, and pearced them selues thorough with many sorrowes. But I heere you say, we labor for the meat of the soule: we hear the word, we loue the Gospell, wee imbrace the preachers thereof, we haue forsaken the popes yoke, and cast of the whores marke. I woulde to God many did not so: euen for the meate that perisheth, to keep their lãds, houses, liuings, liberty, countenance: the Gospell hath peace, quietnesse, fruition of goods, and lãds, I wil therfore be a gospeller. satã

was deceiued in Iob: I feare, that if I should say, as he sayd, I should not altogether erre, I woulde, I might. Lorde, doth this people feare thee for naught: hast thou not made an hedge about thē, made their house, made their substance to increase in the land: but stretch forth thine hand and trouble that they haue, and they will curse thee to thy face. A man, & so God may haue many friendes in time of peace and prosperity: but in time of aduersity and persecution, then is a friend tried. Wheat and chaffe will goe together vntill they come to the flayle: golde and drosse will go together vntill they come to the fire: rust and yron will go together, vntill they come to the scourer: but then farwel Wheat, and farewell chaffe: farewell golde and farewll drosse: farewell rust, and farewell yron. Are not nowe many zealous for the Gospell, as Demetrius the siluer-smith was hot in maintaining Diana: was he so zealous, because hee loued Diana, or her religion: No, no: but because (as he confessed) hee had his liuing by making of shrines for the goddesse.

Acts. 19.

desse. The yong man wil follow Christ, vntill he come to this, sell thy goodes: then farewell Christ: take vp your crosses (sayth Christ) laye downe your purses and folow me. Why were the Priestes of Babylon (marke whether this be not true in the Priestes of Rome) so furious against Daniell, speaking against Bell? Was it for loue and zeale they bare to Bell? No, no: there was spent vpon Bell euery night 108. gallons of fine flower, 40. sheepe, and 60. gallons of wine. The Priestes shoulde haue lost this, if Bell had gone downe. This was the cause of their firie zeale. They serued God Bell in the day, but God belly in the night: we serue God belly daye and night: they sayde: great art thou, O Bell, and with thee there is no deceit: We crye, great art thou O belly, and with thee there is no deceit, thou eatest vp all. Philoxenus is now euery where, who desired he might haue a necke as long as a Cranes necke: But where is Peter, Andrew, James, John, Mathew, who forsooke al, and followed Christ: Yea, but Zacheus gaue but half

his goods to the poore: why did hee not
De Zacheo. giue all? because (as Chrisostom noteth)
the other half he reserued, to render four
fold, if he had defrauded any man, as hee
Math. 8. him self promised. Nay, Christe shalbe
welcome among the Gergesens, but if
they lose an Hog, I pray you syr depart,
your roome is better then your cõpany.
1. Chro. 21. Great was the loue and zeal of Ornan,
who gaue Bullockes to Dauid, and
made fire with his threshing instru-
ments. Great was the loue and zeale of
Elizeus, who, when Elias called him,
slewe Oxen, and did seeth them, with
1. Reg. 19. the instruments of the Oxen. But wee
must doe more then this: if our right
hand, or eye offend vs, we must cut them
off, and pull them out. What shall I
say? the end of the world must needes be
at hand, because that men doe so loue
themselues. To heare of warres (saith
Math. 24. our Sauiour) to haue pestilence, fa-
mine, earthquakes, these are but the
beginnings of sorrow, but when be-
sides these, iniquitie shall haue the
vpper hand, and the loue of men shal
fayl, then behold he is at the doores.

In

In that the preachers of Gods worde are so neglected, and so little prouided for, it must needes be, that the Lorde is at hande, and will shortly take vengeance. I would all magistrates, and Patrons of benefice: would follow the example of good king Ezechias, who in the first yeare, yea, the first moneth of his reigne, did commaund the people to giue a part to the priests and Leuites, that they might bee encouraged in the lawe of the Lorde. Liuings are not giuen, they are sold as common as oysters at Billings gate. This is the cause that Ministers are not, nor cannot be so liberall, as their predecessors haue beene: yea, this is the cause why dolts, ignorãt asses, idle & idol shepheards haue the liuings. I cal them idols: I wil proue it. They haue eies & see not, eares & heare not, hands & minister not, tongs & speak not: I was aboute to saye, they haue mouths & eat not, but then I shold haue slandered them: In this I confesse they are not idols. A good scholer, & an honest godly minister, wil rather beg, then buy your liuinges. O yee robbe Churches, 2. Reg. 18.

whose portion shalbe fire and brimstone to drincke: for you are the causes, why manye thousandes of soules haue perished: of you, O yee benefice-mongers, shall be required, not hande, for hand, or eye for eye: but bloud for bloud, life for life, and soule for soule. You make the Ministers your seruing men, you make them iourney men, they haue the name, you haue ỳ profit, they haue ỳ straw, but you haue the corne, nay you haue some straw also. I could somwhat beare this, if hereby, they for whome Christe dyed, were not famished: therefore in bitternesse of spirite, in griefe of heart, in vexation of conscience, and in torment of my soule, I speake it: that euen now I do see as it were, Pharaoh king of Egypt rising vp to condemne you: Who when he sold al the land of Egypt, gaue straight commaundement, that no one foote of the Priestes landes shoulde be solde. Read the history. Had he such care for Idolatrous Priestes, and haue you no more care for the Ministers of Iesus Christ? Are you Protestantes, you Gospellers, you Christians? You are Athistes,

Genes. 47.

thiſtes, Epicures, that ſay in your harts there is no God. But perphaps few are here of whom I ſpeake: let me vtter a fewe wordes to you Merchaunt men, whom I ſee preſent, and ſo I wil ende. Although Mercuri, (who was ſuppoſed to be the God of Merchants) had wings on his feet, and had alwayes a cocke by his ſide, to ſignifie that Merchauntes ſhould be ſwift in their buſineſſe, ſhould be vigilant as the Cocke, or riſe at the Cocke crowing: yet labour not too greedily, too carefully for this meate: for as the God had in one hande a Scepter to giue kingdomes, wealth, and riches: ſo he is pictured to haue in his other hand a rod wrapt in ſnakes, to giue poyſon, ruine and death: beware, leaſt while yee gape for the ſcepter, you receiue ſnakes. And although your God is ſayd to haue killed Argos, who had a hundred eies: leaſt Argos ſhould perceiue the vniuſt dealing of the Merchaunts, yet the lord your God liueth, who ſearcheth the corners, ſeeth the bottome, heareth the motions, and vnderſtandeth the thoughtes of your harts. But what ſayth the Pro-

phet:

phet: All men ſhoulde praiſe the Lorde, but aboue all other, Merchauntes are bounde to perfourme the ſame. For (ſaith he) they that goe downe to the ſea in ſhippes, and occupy their buſineſſe in great waters, theſe men ſee the woorkes of the Lorde, and his wonders in the deepe. And when there hee hath fully deſcribed the wonders and woorkes of the Lorde that they ſee, he thus concludeth with a vehement exhortation: O that men woulde therefore praiſe the Lorde for his goodneſſe, and declare the wonders that he hath done for the ſonnes of men. Two thinges are requyred of you (O yee Merchauntes) to praiſe the Lord, and to declare his woonders, that you haue ſeene, vnto others. Forſake not the Lorde by going to your ſhippes: Remember the ſhip that Jonas was in. Beware how you haue felowſhip with Heathen-men, with Infidels, Athiſtes, and Papiſtes: becauſe Jehoſophat king of Judah, ioyned with Ahaziah king of Iſraell to ſende Shippes to Tarſhiſh,

Pſal. 107.

2. Chro. 20.

for

ſor golde. he was repꝛehended by Elie-
ezer, and his Shippes were kꝛoken.
Take Chꝛiſt into your Shippes: when
Chꝛiſt was not in the Shippe with his
Diſciples, the Shippe was almoſte
dꝛowned. If Chꝛiſt be in your Ship,
let him not ſleepe there: when he ſlept,
the Shippe had almoſt periſhed. Keepe
him waking with pꝛayer: ſinging with
melodie in your heartes to the Lоꝛde.
To conclude, labour not for the meat
which periſheth: Foꝛ then you ſhall
periſhe, But labour for that meate
which doth endure vnto euerlaſting
life: Foꝛ then the Sonne of man ſhall
giue you euerlaſting life: Foꝛ hee is a
lambe, and he is a Lion: he is a friend,
and he is a foe: he is a Jeſus, hee is a
Judge, he is a Redeemer, he is a con-
founder: he will not bꝛuiſe a bꝛoken
Reed, he hath water, he hath fire: he wil
bꝛuiſe with a rod of Yꝛon: he hath Hea-
uen, he hath Hell: he hath Aungels, he
hath Diuels: he hath a Scepter, he hath
a ſwoꝛd: he hath *Ve* woe: he hath *Euge*,
go too: he hath *Benedicti*, bleſſed, he hath
Maledicti, Curſed: he hath *Venite*, come,

he

he hath *ire*, goe: he hath a right hand, he hath a left hand: he hath ioy, he hath sorow: he hath mercy, he hath vengeance: he doth giue euerlasting death and euerlasting life: to him therefore with the Father and the holye Ghoste, be giuen all honour, glory, &c. Amen.

An ende of the first Sermon.

THE SECOND SERmon.

Labour not for the meate that periſheth.

FOraſmuch as I haue ſhewed you the broade way, where you ſhold not walk, and the wide gate, where you ſhould not enter: it is reaſon that I declare the narrow way, where you ſhould tread, and the ſtraight gate, where wee all deſire to paſſe thorow. Behold I haue opened vnto you the workes of darkneſſe, which you muſt caſt off, now I will giue you the armour of light, which you muſt put on. I haue behorted you, and I hope thoroughly diſſuaded you from labouring for ỹ meat that periſheth: Now in the tender mercy of God, in the bowels, bloud & Wounds of Jeſus Chriſte, I exhort you, and I truſt I ſhall thoroughly perſwade you to labor for that meat which endureth vnto euerlaſting life. Wherefore as our Sauiour repre-

hended

hended Martha, beeing carefull about
Luke.10. many thinges, in preparing the diner, not simply reprehending either her labour, or her hospitalitie, but reprehended her because she did not consider the time, wherein Christ taught Mary, and offered to teach her, and because shee preferred the dressing of the diner, to the hearing of Gods worde, and afterwarde exhorted her to followe the example of her Sister Marye, who had chosen the better part, which neuer shoulde be taken from her: So after that I haue prooued that we should not labour for the meate which perisheth, and that we all are too carefull for many thinges, not considering the time, wherein our Sauiour doth so mercifully offer to teach vs: I muste exhort you to choose the better part, which neuer shall be taken from you, that is, to labour for that meat which endureth vnto euerlasting life. For although the
Exod.16. Lord did raine flesshe as thicke as dust, feathered fowles as the sande of the sea, and Manna as the hoare Frost: yet he would haue euery man to labour, and

gather

gather it, one houſe might not gather it
for an other, one man might not ſell it,
or giue it to an other: euen ſo euerye
man muſt labour for this meate, gather
it for him-ſelfe be it neuer ſo plenty, be-
ing farre better then Manna: for Man-
na melted when the Sunne did ſhine,
but this Manna, though Heauen and
earth ſhoulde be on fire, and burne to a-
ſhes, continueth euer, endureth vnto e-
uerlaſting life. Although we need not
go ſeek the Arke of God, as Dauid did, 1. Sam. 6.
nor the booke of the law, as Joſias did: 2. Reg. 22.
nor goe vp to Jeruſalem to worſhip, as
the Jewes did, nor deſire that one might
come from the dead, and teach vs, as the
glutton did: we can not ſay the lawe is
in the mount with Moſes, who ſhal goe
vp, and fet it: We can not ſay (as in the
dayes of Queene Mary we might) it is
beyond the ſeas, who ſhall goe ouer and
bring it vnto vs: Yet we muſt not be i-
dle, negligent and careleſſe, we muſt la-
bour for it: although the worde be ve- Deut. 30.
ry neere vnto vs, euen in our mouthes &
our harts for to do it, as Moſes ſpake to
the Jewes: though the lord hath put his

law

lawe in our mindes, and in our heartes hath written them, he our God, and we his people: euery man doth not (or shold not neede) teach his neighbor, nor euery man his brother, saying: knowe the
Ierem. 31. Lorde: but all know him, from the least to the greatest, as Ieremy prophecied: yet must wee laboure for this meate. Though Elias cannot now say, I am left alone: Achab can not say, there is but one Michiah besides my 400. prophetes: though Elias haue not onely E-
1. Reg. 19. lizeus for his Scholler: nor Elizeus onlye
1. Reg. 22. Esay: nor Esaye onely Ieremy: nor Ieremy only Daniel: nor Daniel only Aggeus, & Zacharias, nor the Lord only 16. Prophetes that haue written, nor Christe onelye eleuen good Disciples, but the Lorde hath giuen the Worde, and great is the company of the preachers: yet we must labor for this meat. Although the ministers are not scattered abroad, as Iohn in Asia, Peter in Samaria, Philip in Alexandria, Thomas in Ethiopia, Bartholomew in India, Andrewe in Scithia, Simon in Persia, Iudas in Mesopotamia, Mar-

cus

cus in Colonia, Nathaniel in Fraunce, Ioseph of Aramathia in Scotland, and Paul in England: but the vniuersities, and other places are full of them: yet must we labour for this meate. Although the midwiues neede not feare the king of Egypt to hide Moses three Moneths, and afterwards to cast him out: Rahab neede not to feare the king of Ierico, to hide the spies vnder stalkes of flaxe, and let them downe at her windowe: Michol neede not feare her Father Saul, to let her Husbande Dauid downe at a Windowe, and to lay an Image in his bed: Obadiah neede not feare Queene Iezabell, to hide a hundred Prophetes in a caue: The Disciples neede not feare the hye Priests to let downe Paule thorough the Wall, by a rope in a basket: Moses neede not feare Pharao, and say, I haue a stutting tongue: Ieremy neede not feare the Iewes, and say, I am a childe: Ionas neede not feare the King of Niniuy, and so for to runne away both from him, and from the Lorde: but all the Ministers of the Lorde are maintay-

1. Theodoret.

Exodus. 2.

Ioshua. 2.

1. Sam. 19.

1. Reg. 18.

Actes. 9.

Exod. 4.

Ierem. 1.

Ionas. 1.

ned, and preserued: may vtter the mes-
sage of their master, boldly without
feare, and freely without daunger: yet
we must labour for this meat, although
the Lorde hath broken the Bowe, and
knapped the speare in sunder, broken
our swordes into Mattockes, and our
speares into Sythes: blessed vs with
the crowne of peace, & crowned vs w̄
mercy and louing kindnesse: yet must
we labour for this meate, if it were a
time of dearth, of scarcity, of penury, thē
wee might haue some pretence to la-
Genesis 42. bour for belly meate, as Iacob did send
1. Sam. 25. into Egypt for Corne: as Dauid did
send to Nabell for victuall: then wee
might seeme to haue some colour of
Numb. 11. cause to doubt, and to bee ouer carefull,
as Moses was, when he sayde: shall the
sheepe and the beeues be slain for them,
or shall all the fish of the sea bee gathe-
red for them, and suffice them? As king
Iehoram's seruaunt, who mocked the
Prophet, prophecying the plenty of
corne to bee the next day: and sayde,
2. Kings 7. though the Lorde woulde make Win-
dowes in the heauen, coulde this come

to

to passe: As Saint Andrewe, who sayde there is a little boy heere, which hath fiue barly loaues, and two fishes, but what are they amongest so many? If I say, we were brought into such extremity, as they were, flesh and bloude would be ready to doubt. But seeing God hath blessed the fruite of our cattell, the increase of our kine, the flockes of our sheepe, our Basket, our dough, seeing all his blessings are come vppon vs, and ouertaken vs, as he promised to them that feare him: why shoulde wee labour to fulfill the lustes of the flesh, and take no care to prouide victuall for our soules? I pray God those things be not the fal of England, which were the vtter ruine of Sodome. They were 4. sinnes: pride, pride aboundeth in England: fulnesse of breade, gluttony triumpheth in England: idlenesse: idlenesse is succoured in Englande: contempt of the poore, and beholde this sin, hath, as a Queen gotten the vpper hād in England, aboue all other vices. The way to heauen is a narrow way, ẏ gate is a straight gate: then we must striue

Ioh. 6.

Deutro. 28.

Ezechiel. 16.

and labour to enter in. The kingdome of heauen is a treasure hid in ỹ ground, it is a pearle of greate price in a farre country: then must we take our Spade and dig: then must we enter into Ship, and passe ouer the seas. Wee are in the Lordes Vineyarde, not they that sleepe and are idle shall haue their penny at night: but they that worke and labour. Thou art promised to haue, but thou must aske, and haue: thou shalt find, but thou must seeke and finde: it shall bee opened vnto thee, but thou must first knocke and then it shall bee opened.

Math. 15. Knock like the woman of Canaan, who continued knocking, although she was three times repelled, and the gate of mercy was shut against her, not that she shoulde not enter in: but that with more earnestnesse, desire, and vehemency she might knock, and euen pry e thorough the chinkes of the gate: so must we labour by prayer for our meate. And though wee haue not our petitions at the first, second and third knocking, yet wee must knocke: as Peter continued knocking at the dore, before he coulde

Actes. 12.

come

come in. Labour to see Christ, as Zacheus, who, being a man of worship, in the middes of a City, did climbe vppon a wilde Figge Tree, like a Boy to see Christe, because he was a man of lowe stature, and coulde not see Christe for the preasse. Let vs labour by faith, as did the sick of the palsey, to come to Christ, who seeing he coulde not go in at the doze, for the multitude, was let downe thorough the roofe of the house, which they vncouered. Let vs labour by faith to touch the very hem of Christes garment, as did the woman, who had an issue of bloude twelue yeares, and had spent all her mony on Physitians. If we thus labour, saluation wil come into Zacheus house, the dropsie shall bee cured, the issue of bloud shall be stopped. Remember what a iorney the Queene of Saba took to come to hear the wisdom of Solomon: remember ȳ trauel of ȳ Eunuche of Ethiopia, Candaces the Queene of the Ethiopians cheefe gouernor, who had the rule of all her treasure, & came to Jerusalem to worship. Remember the long iourny of the wise

Luke. 19.

Mark. 2.

Math. 9.

1. Reg. 10.

Actes. 8.

men who came from the farthest part of
Math. 2. the East to see Christ. The Jews went vp euery yeere to Jerusalem, the Papists trauel farre and wide on Pilgrimage, to see reliques, dead mens bones, monuments, images, monasteries, and such like trumpery, and they think their labour well bestowed. All these shall rise when the Trumpet shall sounde, and shall bee able to condemne vs, if we will take no paynes, suffer no labour, mooue scarse a foote, to heare the Worde of GOD, to receiue the euerlasting Nectar, and the heauenly Ambrosia, to refresh, to nourish, to cherish, yea, to preserue our soules vnto euerlasting life. But what is meate in this place? whatsoeuer pertaineth to the renuing and amendment of this life, or to the attaynmente of the life to come, the cheefest part whereof is ẏ, which is hid from the wise and mighty of the Worlde, that which is receyued of the poore and simple, that which is the power of God vnto saluation, to euerye one that beleeueth the glorious Gospel of Jesus Christ: and because meat doth

not

not nourish a dead carcasse, we must labour for faith, the life of the soule: and because this meat can not be digested in our soules, without the effectuall operation of Gods spirit, we must thirdlye labour for the holy Ghoste: who is promised to be giuen to all them that in a right and true prayer shall aske for him of the Father in the name of the sonne, although he descende not like a Doue, as vpon our Sauiour, nor in the forme of clouen and fierye tongues, as vpon the Apostles. He is now to be sent not to be seen of our bodily eies: but into our harts, where he cryeth, Abba, Father, as the Apostle saith: because we are sonnes, God hath sent foorth the spirite of his Sonne, into our heartes, which cryeth Abba, father. It is a true saying, *Bona magis carendo, quam fruendo sentimus.* We better perceiue and feele the commodity of a thing, when we lacke it, then when we haue it. For who doth better consider the benefit of the warme fire, then he that is frosen with colde? Who doeth better thinke on the commoditye of liberty, then the prysoner?

Math. 3.

Actes. 2.

Galath. 4.

Cicero.

Who doth better remember the vse of apparell, then he which is naked? Who doth more esteeme of meat, then he that is almoste famished? For after a long cold winter, a little sun shining is fayre weather: after great sorrow, one dayes pleasure is a paradise: after a long bloudy war, a little peace is a merry world: and after long hunger, browne bread is good cheare. Now if we could either thinke on their extreame miserie, who like the woman of Canaan, like hungry dogs would gladly picke vp the crums, that fall from our table, and can haue no more of them, then the prodigall son had of the Swines huskes: or at leaste would call to mind our owne miserable famine, when like poore Lazarus, we lay begging at the rich mans gate, dogs hauing more mercy then men, and we no more satisfied then Tantalus with his apples: We would no doubt labor to obtaine by Christe, not houses, or liuinges, as that Scribe: not to be Lords and Dukes, as James and John: not to haue belly-cheare, as in this place the Iewes did: but for the meat of the soul, which

Math. 8.
Math. 20.

which endureth vnto euerlaſting life. But what was our famine? how were we vſed, or rather abuſed? ſower leauen was put to our ſweet bread: *Coloquintida* was caſte into our potage: Chaffe throwne among our Wheat: ſand mingled with our dough: amongſt our gold there was droſſe: We had Water for Wine: braſſe for ſiluer: the cup of the Whoore, for the cup of the Lord: wormwood, for hony: gall for Manna: the legende, for the Goſpel: Wolues for ſhepheardes: the inuentions of man, for the commandements of God: man for God: Antichriſt, for Chriſt: the ſonne of perdition, for the ſonne of God.

Againe, the worde was deliuered vnto vs in a ſtraunge tongue: that neither we could tell how to daunce, when they blew the Pipe, nor how to behaue our ſelues in battell, when they did ſounde the trumpet: neither the vnderſtanding was bettered, nor the congregation edified, nor the vnlearned, at the giuing of thankes, could ſay Amen: but they were Barbarians to vs, and we Barbarians to them. Furthermore, the common people 1. Cor. 14.

people might not reade the Woꝛd, they might not once taſte of that heauenlye foode, vnleſſe the Prieſtes had firſt chewed it in their owne mouthes: whoſe mouthes were full of bitterneſſe, whoſe throates were open Sepulchres, whoſe teeth were venemous, whoſe tongues were full of deceit, vnder whoſe lippes was the poyſon of aſpes: who did eate vp the Loꝛdes people as bꝛeade, whoſe feete were ſwift to ſhead the bloud of Saintes, but right deare in the ſight of the Loꝛd is the death of his ſaints.

But why might not the people reade the woꝛde, taſte this meate? They (foꝛſooth) gathered damnable errours, and ſucked out thence deadly poyſon. Becauſe our ſauiour ſayde: It is giuen to you to know the ſecrets of the kingdome of heauen, but to them it is not giuen. Becauſe he ſayd againe: Giue not that which is holy to dogs, neither caſt ye your pearles before ſwine.

Math.13.

Math.7.

First I aunſwere, that Uzza foꝛ putting foꝛth his hand to holde the Arke, when the Oxen did ſhake it, died befoꝛe the Loꝛd: that Uzziah burned incenſe, and was therefoꝛe ſtroken with a leꝛoſie,

1.Chro.13.

2.Chro.26.

sie, because they vsurped the offices of the Priests and Leuites, contrary to the expresse commandement of God: but if this was spoken to all, and be the dutie of all Christians, search the scriptures: I do not only say wo vnto them, because they shut vp the kingdom of heauen before men, they themselues will not goe in, nor suffer them to go, that would enter: but I exhort them to remember the blind zeale of Christes disciples, in forbidding children to come vnto him, rebuked: (suffer little children to come to me, & forbid them not:) the blindzeale of Ioshua requesting Moses to forbidde Eldad and Medad to prophecie, reprehended (I woulde to God that all the Lordes people were Prophetes). Iohn. 5. Math. 19. Num. 18.

The blinde zeale of Iohn, willing Christ to forbidde one to cast out deuils in his name misliked, (suffer him, hee ỹ is not against me, is with me). The blind zeale of Nadab and Abihu, because they offered straunge fire, condemned: who because they offered not that fire, which came from Heauen, but straunge fire, were deuoured of fire. Luke. 9. Leuit. 10.

An

An euerlasting fire is reserued for those, which haue troden vnder foote the doctrine that came from Heauen, and haue brought in straunge doctrine, which neuer was in heauen. As that fire, so this meate came from heauen: in this they differ, that fire endured onelye to the captiuitie of Babylon: but this meate endureth vnto euerlasting life. Wherefore, though Peter, or Paule: though Gabriell, or Michaell, Cherubin, or Seraphim, teach anye other thing, then that we haue receiued of the Lorde, who came downe from heauen, and brought this meate from heauen, let him be accursed: as I sayde before, so I say againe: if any of these bring any thing besides that, which we haue receiued of the Lord, let them, and euery one of them, be accursed. Secondly. I aunswere, that though the spider doe gather poyson, where the Bee doth suck hony, yet there is no poyson in the sweet flower, but the corrupt humour that is in the spider, doth turne the sweet iuyce into poyson: so there are no errours, nor heresies in the worde of God, but

Gal. 10.

the

the corrupt and venemous nature of man, doth turne the comfortable ſap of Gods word into deadly poyſon. Now, if the ſpider gather poyſon, let not therefore the Bee be driuē from the flowers: though the ſonnes of ſatan, doe gather errours, and ſuck that which vnto them is poyſon: yet let not therefore the children of God, be forbidden to ſuck milke which ſhall ſaue their ſoules. Chriſt is put both for the fall, and alſo for the riſing againe of many in Iſraell: he is a rock to build on, & he is a ſtone that wil grind to pouder: if the Goſpell be hid, it is hid to them that are loſt, it is vnto ſome the ſauour of death vnto death, to other ſome ꝧ ſauour of liſe vnto life: It is not giuen to them to knowe the miſteries: who are they, to whom it is not giuen? It followeth, (That people, whoſe heart is waxed fat, whoſe eares are dull of hearing, who winke with their eyes, leaſte with their eyes they ſhould ſee, & heare with their eares, and vnderſtand with their harts, and ſhould retourne, that I might heale them). The Goſpell (ſayth Paule) is

Luk. 2.
2. Cor. 4.
Rom 9.
Math. 13.

the

the mistery hidde since the world began, and from all ages, but now is made manifest to the Saints of God, to whom God would make knowne what is the riches of his glorious misterie among the Gentiles. Dogs muske not haue that which is holye. There is a dogge, which tourneth about, and teareth them that do offer holy thinges. Let not this dogge receiue that holy thing. There is a dogge, that cryeth with the Woman of Canaan, truth Lord, I confesse, that I am a dog, yet the Whelpes maye gather vp the crumes that fall from the childrens tables: Christ will haue that holye thing to be giuen to this dogge. Cast not pearles before swine. Truth, if they be foule, and treade them vnder their feet, or if they be washt, and retourne backe to their wallowing in the myre: but if we which were swine, are by the bloud of Christe washed, and by the water of regeneration sanctified, and of swine are made lambes, let vs haue that pearl we wil not tread it vnder our feet. One Gospell, yet diuerslye it worketh in di-

uers

uers mens heartes. Water will harden yron, and soften the earth, yet the same Water: the Sunne dryeth claye, and melteth waxe, yet the same Sunne: the seed in good ground, bringeth forth increase: but sowed among stones or thornes, it bringeth foorth no fruite. The fault is not in the seede, but in the soyle: the Sunne to vs that hath cleare sight is comfortable: to the man that is poze-blinde, it is hurtfull: Blame not the Sunne, but the foole that will tourne his eyes towardes the Sunne. Sugar to vs that be in health is sweet: to the sicke of an Ague it is bitter: the sugar is not bitter, his taste is naught. Daintie meates to some stomackes are wholesome, to others they are sullsome, the fault is not in the meate, but in the stomacke. Euen so Christ crucified, Is to the Iewe a stumbling blocke, to the Grecian foolishenes: but to them that are called, hee is the power of God, & the wisdom of God: be they Iew or Grecian, bond or free, male or female. Wherefore, thirdly I answere: thogh dr̃ukards & tosse pots abuse wine, 1. Cor. 1.

yet

yet wine is profitable: though vsurers and couetous men abuse mony, yet mony is necessary: though cutters & swingbucklers abuse weapons, yet weapons are needefull. Right so, though the worde of God by heretikes, & Athiests be abused, yet it is not to be forbidden: Because it giueth wisdome euen vnto the simple: because it hath milke for babes, and strong meat for men: because it is a lanterne to our feete, and a light
Psalm. 119. to our pathes: because it doth lighten vs that sit in darknesse, and in the shadow of death, and doth guide our feete into the way of peace. Let them with Otho reason thus absurdly: the title set
Otho. Cardinalis. ouer Christes heade by Pylate was written in Hebrew, Greeke, and Latine: therefore the Worde must be reade in one of these tougs. We thus affirm: that God, who did confound the tongs
Genes. 19. of all men at the building of Babell, they before hauing all one language: that God I say at the building of his Church did giue his Apostles and seruauntes, not only the knowledge of Hebrue, Greeke, and Latine, but of all lan-

languages in the world: that al tonges vnder heauen, all Nations vnder the sunne might reade, heare, and praye, in their owne language, in their owne mother tongue. Wle therefore saye with Cyprian, *Non videndum est, quid aliqui ante nos fecerunt, sed quid ille, qui ante omnes est, faciendum mandarit.* Wle must not care, what they haue doone which were before vs: but what he doth commaunde to be doone, which was before all. Let vs then remember our miserable estate, howe we sate downe and wepte, to remember Syon: howe we sought the word in strange Countries, how the Gospel was mingled with vanities: how it was in a straunge language: how it was hidde from the common people. O let vs now then be thankfull vnto the Lorde, and that the world may know that we are thankful, let vs labour for that meate which endureth vnto euerlasting life. As the rauening Crowe, going to looke his pray on a tender Lambe, doth first pull out his eyes: and as the Philistines could not preuaile against Sampson,

although his heyfer had betrayed him, and his hayre cut off, vntill they had pluckt out his eyes: so the Papistes could by no meanes so soone get the vpper-hand, as by pulling out the eyes of the people, by taking from them their light, sight, knowledge, & vnderstanding making them blinde, not as Whelpes, which see after nine dayes, not as the blind mã, who saw men as trees: not as Paule whose eyes were open, yet sawe nothing by reason of his scales: but as blind as Moses, as blinde as beetles, as blind as the men of Sodom, who could not find Lots dooze: as blind as the king of Arams seruantes, who came to bring Elizeus to their master, but were by him, not seeing whither they went, brought into Samaria. But as the lord opened the eyes of Hagar, that she saw the well of water: as he opened the eies of Elizeus his man, that he sawe the mountaines full of Chariots and horses of fire: as he opened the eyes of Paule, that the scales fell from his eies: so hath hee now opened our eyes, that we see the wonderous thinges of his lawe, the light

Mark. 8.

Gene. 19.

2. Reg. 6.

light of his truth, the brightnesse of his Word, the shining beames of his glorious Gospell. Noah reioyced when he sawe the Doue come in with a leafe in her mouth, wherby he knew the waters were abated: Joshua reioyced when he saw the sun stande still for a whole day, whereby he knew his enemies shoulde be discomfited: Israell reioyced, when he saw the Cloude, or the Piller of fire, whereby he knew that by the Lorde he was guided: Elias reioyced when hee saw the cloud no bigger then an hande, whereby he knew the earth shoulde be watered: Ezechias reioyced when hee sawe the shadow goe backe x. degrees, whereby he knew his dayes were prolonged: the Wise men reioyced when they saw the starre, whereby they knew that to Jesus they should be conducted: the Wise men reioyced when they saw Christ in the manger: the sheepheardes when they hearde the newes: Simeon when he imbraced him in his swadling clowtes: Thomas, when he felte his wounds: Steuen, when he saw the heauens open. Euen so iust cause haue we

to lift vp our heartes and reioyce. For many Kinges, wyse men, Prophetes, fathers, haue desired to heare those things which we heare, and coulde not heare them, and to see those dayes which we see, but could not see them. The Lorde graunt, that as we haue eyes and see, taste and feele this meate: so we maye haue mindes to desire it, and willes to labour for it. Againe, remember, as
1. Sam. 13. the Philistines left neuer a whetstone, no speare, onely two swoordes, no smith in all the lande of Israell, (least sayde they, the Hebrewes make them swoords and speares, and so preuaile against vs): so the vncircumcised Romanes, the Popishe shauelinges, the superstitious Egyptians, Christians without, and none within, Iewes in the flesh, and not in the heart, Israelites in the letter, and not in the spirite, who sought praise of men, but none of God, left verye fewe whetstones, few swoordes, that is, verye fewe Testamentes and Bibles, left few builders in Gods Church among vs, least the Protestantes, sayd they, make them swoordes and speares, and so pre-

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uaile against vs. O let vs reioyce and be thankful. For as Ionathan with one swoorde ouercame the Philistines: so Gods Ministers by one swoorde, the swoord of ỹ spirite, the woord of God haue pulled downe the power and kingdome of Antichrist. God graunt he neuer rise againe in England. As Waxe melteth at the Sunne: as the fat of lambes consumeth before the fire: as the heat dryeth vp the cloudes: as the Lion goeth into his denne, when man goeth foorth to his woorke: as the Owle flieth to his hole, when the day starre appeareth: as Dagon fell downe before the Arke of the Loorde: as Bell and the Dragon were destroyed before the face of Daniell: so the mistes of Egypt vanished, the lions of Babilon were vanquished, the Owles of Rome departed, the fatte grease of Antichrist melted, the Gods of that Sunne of perdition were with vs in Englande all destroyed, they all come to nothing, when it pleased the loorde to send his fire, his heat, his sonne, his day-Starre, his Arke and his Daniell, that is, his Woorde and Ministers

amongſt vs. Let vs then remember how cruelly we were handled, and reioyce in the Lord that we are ſo mercifully deliuered: but I wold to God ý many were not ſory for the departure of this whore out of England: loke you to your ſelues, chiefly Oye Merchants. For you maye ſeeme to haue moſte cauſe to lament for the fall of that great ſtrumpet. For thus
Apoc. 18. ſaith the Angel: The kings of the earth ſhal bewaile her, and lament for her, which haue committed fornication with her: they ſhall cry, alas, alas, the great Citie Babylon, that mighty Citie: But why ſhall they ſo lament? Becauſe (ſaith he) they liued in pleaſure with her: yea, chiefly the merchaunts of the earth (ſaith the Aungell) ſhall weepe and waile ouer her: yea, euery ſhip-maſter, and all the people that occupy ſhips, and ſhip-men, and whoſoeuer traffick on the ſea, ſhal ſtand a farre off and cry: alas, alas, that great Citie. But why ſhall merchants and al ſhip men cry ſo? Becauſe no man buyeth their ware any more: And by that whore (ſaith he) were made rich all

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that had ships on the sea, by her costlinesse. Be not sory for her: marke what the Aungell sayth in that place: O heauen, reioyce of her, and the holy Apostles and Prophetes, and pray vnto the Lord that she neuer retourne hither againe. When Dagon fell downe before the Arke of the Lorde: the firste time, he was not broken: he was set vp the second time, but then the heade of Dagon and his hands were broken off. That whore of Babilon fell down once in the dayes of King Edward, and was set vp againe in the dayes of Queene Mary. But now in the glorious raigne of our soueraigne Elizabeth, she is fallen downe the seconde time, not onelye her head, and her handes are broken off, but we hope that all her body is ground to pouder: a curse come to him that shall goe about to set her vppe agayne. Cursed be that man (sayth Joshua) before the Lord, that riseth vp and buildeth this Citie Jerico: yet Hiell did builde Jerico, but a curse came to his whole flocke and house for it. So cursed be that man before the Lorde, that 1.Sam.5. Iosh.6. 1.Reg.16.

ſhall beginne to builde that Towre of Babell, that ſeate of Antichriſt in England againe. But as the Lorde commanded Jeruſalem to be diſtroyed, and all the Jewes, (though Julian the Emperour did with all his power aid them) were not able to builde it: ſo the Lorde hath throwne downe this Whore: and we truſt that all the kings of the earth all Popes, all Prieſts, all Monkes, all Friars all Nunnes ſhall not be able to lift her vp again. She was in England a glorious Whoore, and a gorgeous Whore, therfore her deſolation is more ſhameful: ſhe was in England an high Whore, and an heaue Whore, therefore her fall is the greater. As Jezabell was hurled out at a windowe, eaten vp of Dogges, onely her ſkull, the palmes of her handes, and her feete remayning, the which the ſeruauntes of Jehu buried: ſo we thanke our God, who hath thrown downe this great Jezabell, and we pray that if any thing of her be left, it ſhall be buryed. O let vs then loue and embrace the Goſpell: follow and obey the Goſpel, and continue in our pro-

3. Reg. 9.

feſſion to our liues ende. I ſay, continue, abide, endure, ſtand faſt, be ſtrong, quit your ſelues like men. You haue 1. Cor. 16.
put your handes to the plough, looke not backe, leaſt you be iudged vnfit for the kingdome of God. For not euerye one that runneth, but he that runneth to the goale, hath the garland: not euerye one that entreth into a ſhip, but he that goeth ouer the ſeas, bringeth home treaſures: not euerye one that worketh in the Vineyarde, but he that continueth working vnto night hath the peny: not euery one that fighteth, but he that ouercommeth ſhall haue the crowne: to conclude, not euery one that beginneth well, but that endureth vnto the ende, ſhall be ſaued. Now you follow the Goſpell: but I feare many are like the the ſnaile, who pulleth in her hornes, if anye man goe againſt her: now you labour for the meate of the ſoule: but you are in your houſes, like the ſnaile, rather then you will looſe your houſes, I feare many will fall from their ſtanding: I loue the Goſpel ſaith the worldly man, but as long as I am in my houſe, that

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is, as long as I haue peace, & quietnesse: but if persecution come, as lice forsake the head when the man is dying: as rats forsake a house that is ruinous, or hath no victuall, so will I leaue the gospel, if it bring a sword, or warre, or take away my goodes. All the Apostles forsooke Christe in time of daunger, and Demas did forsake Paul, & imbraced this present worlde. But remember this O man, He that loueth landes, liuings, or life, more then the Gospell, (it is as true as the Gospell, for it is in the Gospell) he shall neuer come to heauen, bring hee neuer so manye Keyes from Rome in his hand: but he that shall lose life, or living for the Gospell, (it is as true as the Gospell, for it is in the Gospell) shall haue for his liuing a Kingdome, for his life, a blessed, immortall, euerlasting life in Heauen. Sathan goeth about to winowe you as Wheat: stande fast in the fayth: a Lawe in your members, rebelleth agaynste the Lawe of your mindes, stande fast in the fayth: the flesh fighteth against the Spirite, stande fast in the fayth: the Worlde pluck-

Marke. 14.
2. Timot. 4.

Marke. 8.
Math. 19.

plucketh you by the sleeue to look back, stande fast in the Fayth: Athiestes and Papistes, and other heretikes are tripping at your heeles, stand fast in ỹ faith. It is worth the noting, that our Sauiour in the second and thirde of the Reuelation, doeth seuen times at the least vtter these wordes, hee that ouercommeth &c. There is life, and all blessings promised onely vnto him that ouercommeth. Reuel. 2. & 3

Nowe the Heauenly Manna is plentifull in England, let vs prouide for Warre though it bee a time of peace, let vs take our cloake though the sunne doeth shine: let vs prouide for a deare yeere, though the victuall bee plentye: I say stande fast, and labour for this meate, that therewith you being well fed, may be fat and in good liking, and so may stand fast in the euill day. For we haue deserued that plague, whereof the Prophet speaketh: I will turne your feasts into mourning, and your songs into lamentations, I will bring sackcloth on your loyns, and baldnes Amos 8.

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on your heades, I will bring a famine into your land, not a famin of bread, or thirſte for water, but a famine of the worde of God. For if Paule and Barnabas were here, they might haue iuſt cauſe to ſpeake againſt vs as they
Actes. 13. ſpake againſt the Iewes: Seeing, you put the worde of God from you, and iudge your ſelues vnworthy of euerlaſting life, Loe, we turn to the Gentiles. Chriſt may truely denounce theſe woꝛds againſt vs (if he ſhould deale accoꝛding to our deſerts) The kingdome
Math. 21. of God ſhall bee taken from you, and ſhall be giuen to a nation, which
Math. 21. ſhall bring foorth the fruits thereof. Let vs amende, leaſte Chriſte curſe vs as he curſſed the figtree, when hee came vnto it, being hungrye, and founde nothing thereon, but Leaues onely: he doth hunger and thirſt after
Luke. 13. our good woꝛkes, but beholde howe we deceiue him, foꝛ fruite we offer him leaues. A man came to the dreſſer of his vineyarde, and bad him cut downe his fig-tree, becauſe hee had come thꝛee yeeres and founde no fruites thereon:

cut

also the grounde barren? The dresser aunswered: let it alone this yeare also, till I digge rounde about it, and doung it. The Lorde hath come to his fig-tree of England: not three, but almosse 23. yeares, and beholde, yet he findeth little fruite: and hee woulde no doubt cut it downe, had not the dresser of this figge tree, Iesus Christ, entreated him to let it alone, that he by his word and his labourers, might dig rounde about it and dung it. Behold that hath beene done, and yet this fig-tree bringeth foorth small fruite: we are like trees that haue their heades in the grounde, and sucke all their iuice from the earth: wee are like bruite beasts, who turne their faces to the ground: we are not like men, who shoulde turne our countenaunces towards heauen, thence to fet our meat, and all good thinges, which by promise we may haue for the asking. We are like the corn growing on the house top, which withereth before it bee plucked vp, whereof the mower filleth not his hand, nor he that bindeth vp the sheues, his bosome. Our Saviour Iesus, if hee

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were heere, shoulde bee moued to weepe ouer England, as he wept ouer Ierusalem, and say, O England, England, if
Luke 19 thou hadst euen knowne at the least in this thy day those things which belong vnto thy peace, but nowe are they hid from thine eyes. I speake of many, I meane not all. O Englande thou sayest, the naturall braunches are broken of, that I might be graft in: thorough vnbeleefe they were broken of, and thou standest by fayth: be not high minded,
Rom. 11. but feare. For if God did not spare the naturall braunches, take heede least he will not spare thee. O remember thou man, thou doest not beare the roote, but the roote doth bear thee. By satan thou didst fall, & by Christ thou art raised vp, and ingrafted into the right Olive tree.
Lombar. li. 2 Distinct. 21. *Qui incitatorem habuit ad malum, reparatorem habuit ad bonum, sicut hominis peccatum, per alium habuit initium, ita per alium habuit remedium.* Hee that had a temtper vnto euill, had a restorer vnto good: as the sinne of man had a beginning by another, so it had also a remedy by another. For very well (saith Ambrose

brose) *Non sunt Iudei reprobati a Deo, vt gentes intrarent, sed seipsos reprobos fecerunt, spernentes donum dei: vnde occasionem dederunt gentibus ad salutem: quam extollentiam reprimi vult, vt magis saluti congaudeatur, non ægritudini insultetur.* The Iewes were not reiected of God, that the Gentiles might come in, but they made themselues reprobates, contemning the gift of God: whereby they gaue occasion to the Gentiles to saluation: the which hautinesse, the Apostle will haue to bee beaten downe, that they might the more reioyce at their own saluation, and not insulte ouer the Iewes destruction. Take heede, why were they cast off? *spernentes donum Dei*: because they despised the gift of God. For if the worde spoken by Angelles was stedfast, and euery transgression and disobedience receiued a iust recompence of rewarde, howe shall wee escape, if wee neglect so great saluation? *Propterea tantam adiecit, quod & mortis destructio, & demonum interitus, & cælorum imperium, cuncta hæc ex prolatis a Deo sermonibus*

Ambrose in Rom. 11.

Hebr. 2.

Theophil in 2. Hebr.

monibus nobis ſunt parta. Therefore (ſaith Theophilact,) did the Apoſtle adde ſo great ſaluation, becauſe the deſtruction of death, the death of diuelles, the kingdome of heauen, all theſe thinges are gotten for vs, by the worde which came from God. Brag not, boaſt not therefore. Pride made Herode to haue a fall from his pulpit, and to bee eaten of Wormes. Nay, behold a greater fall: Pride made Nabuchadnezzar to be a beaſt: nay yet a greater fall: pryde did thruſt Adam and Eue out of Paradiſe. And yet beholde, I will ſhew one greater fall: pride did throwe Lucifer, and many Aungelles moe out of heauen.

What ſhall I ſay then? If God did not ſpare his owne people the Iewes: if he did not ſpare Adam and Eue in paradiſe: if he did not ſpare his bright angels in heauen, will he ſpare vs? If iudgement beginne at the houſe of God, what ſhall the ende of them be, that obey not the Goſpell? If the righteous ſcarce
1. Pet. 4. be ſaued, where ſhall the vngodly and ſinner appeare. Did the naturall branches wither, and were caſte into fire,

what

what shall bee done to the vnnaturall? Did the greene tree suffer, what shall bee done to the dry? Lo I beginne to plague the City (saith the Lord) where my name is called vpon, and should you escape? Let vs then bee humble and feare. Let vs not dispise this great gift of GOD. That fire onely was to bee vsed in Sacrifice, which came from Heauen: Moses must make all thinges according to the patterne hee sawe in the Mount: GOD wrote the lawes with his owne finger that wee shoulde make nothing of our selues, our owne braines, our owne heades, our owne pollicies, our owne inuentions. Let vs then receiue this meate, which came from heauen: and put nothing into it, least while we with the yong Prophetes, thinke to gather good hearbes: we gather, and cast Coloquintida into the pot. No water euer so good, as that which came out of the rocke: no meate so delicate, as Manna, which came frō heauen: no wine so wholsome, as that which Christ made of water: no oyle so precious, as that which the Samaritan

Ierme. 25.

Exod. 25.

2. King. 4.

had: no robe so costly, as that which the father gaue to the prodigall sonne: no breade, no foode, no meate, so profitable, as this meat of the soule, which doth endure, and bring vs vnto euerlasting life. O contemne not this meate: He that despiseth Moses Lawe, dieth without mercy, vnder two or three witnesses: of how much sorer punishment, suppose ye shall hee bee worthy, which treadeth vnder foote the sonne of God, counteth the bloud of the newe Testament an vnholy thing, wherewith hee was sanctified: and doth despite the spirite of grace, These men crucifie to them selues againe the sonne of God, and make a mocke of him.

Heb. 10.

This meat is water to refresh vs, and wine to cheare vs: it is bread to strengthen vs, and Manna to nourish vs: it is a treasure to inritch vs, and a pearle to adorne vs, it is a leauen to heat vs, and salt to powder vs: it is a sword to defend vs, and fire to purge vs: it is a salue to heal vs, and a Lantorne to guide vs: it is a Trumpet to call vs, and wisdome to enstruct vs: a way to direct vs, and

life

life to reuiue vs. If we haue this meat, this Leuen, this bread, this manna, we shall haue no neede of Elizeus to encrease our oyle, to augment our loaues, we shall haue no neede of his meale to sweeten our pottage: wee neede not to waite at the gluttons gate, or sende to churlish Nabal for foode. If we haue this treasure, we neede not rob the Egyptians: if we haue this pearl, we shall not neede the gold of Ophir: if we haue this water, we neede not to drawe water at Jacobs Well. Naaman neede not washe him selfe seuen times in Jorden: the sicke neede not to goe to the poole Bethesda for helpe: wee neede not Elizeus Salte, or Moses tree to heale the venomous Water: if wee haue this sworde, Peter may put vp his sworde into his sheath: if wee haue this fire, wee neede not the fire of Purgatory: if wee haue this Lanterne, wee neede not the Lanternes of Gedeon, to ouercome the Midianites: to conclude, if we haue this trumpet, we shall haue no neede of the priestes trumpets made of Rams Hornes, to pull downe

the Walles of Jerico. For by this meate we shall doe all thinges, for it doth endure, and will bring vs vnto euerlasting life. Then labour for this meat, and I speake vnto you, as sometime Naamans seruaunt spake vnto him, when he refused to wash him selfe seuen times in Jorden, as Elizeus willed him. Naaman thus sayde: are not Abanah, and Pharapar riuers of Damascus better then all the Waters of Israel? May not I wash mee in them, and be healed? but his man sayde: if the Prophet had commaunded thee a great thing, wouldest thou not haue done it? how much rather then, when hee sayth to thee, wash and bee cleane? you are bidden to come for the Water of life, for the bread of Heauen. Doe not many say, there are other meates at Rome, other waters at Rome, better then all ỹ meat and Water, that is now in Englande? Nay but I say vnto you: if the Lorde shoulde commaunde you to doe a great thing, ought ye not to do it? How much more then, when he sayth: labour for the meate which endureth vnto euer-

uerlasting life, which I the Sonne of man will giue vnto you: this is but aske, and haue: seeke, and finde: knock, and it shall bee opened. Let vs aske, let vs seeke, let vs knocke, let vs labour for this meate. Labour for this meate, O you people, and pray vnto the Lord, that his Ministers put their Candell on a Candlestick with cheerefulnesse, and not vnder a Bushell: labour for this money, and pray vnto the Lord, that his Merchants may occupy with aduauntage with faythfulnesse, and not to hide it in the grounde: labour for this seede, and pray vnto the Lord, that his Husbandmen maye sowe it with paynfulnesse, and not hoard it in their Barnes: Labour for this meate, and pray vnto the Lord, that his Stewards may distribute it with bountifulnesse, and not keepe it in their closets. Labour for this, that is, bee earnest, hot, zealous, firy. God the Father did appear in fire, God the Sonne doth baptize with fire, God the holye Ghoste came downe in forme of Clouen and fierye tongues: but alasse, are not yet the peo-

Math. 3.

Actes. 2.

ple as they were in the time of Jeremy? they sayde to him: the Worde thou haste spoken to vs, in the name of the Lorde, wee will not heare it of thee: but we will doe whatsoeuer thing goeth out of our mouth, as to burne incense to the Queene of Heauen, and to powre out drink offrings vnto her, as we haue don, both we, and our fathers, our kings and our princes, for then had wee plenty of victuall, aud were wel, and felt no euil. Are not these the sayings of the romanists, and papists: first to graunt, that we haue the Word of God: secondly, to say, we will not so much as heare it: thirdly, to follow their owne inuentiõs. Again, are not these their arguments? first of custome wee haue done so, and our fathers: secondly of a generalitie: not we onely, but our fathers, our Princes, and all haue done so: thirdly of their belly, then we had plenty of vicutall, and felt no euill: and to whome woulde they offer their sacrifice? not to God, but as the Papists doe, to the Queene of heauen. Aske the Papistes, how they prooue their religion to bee the trueth,

Ierem. 44.

and

and they will draw their argumentes from antiquity, from custome, from vniuersality, and from the belly, as did the Iewes in the days of Ieremy. Nay, hath not the diuel rayled vp Iehoiakim from the deade, to burne the wordes, that Baruch had out of the mouth of Ieremy: and Antiochus, to burne the bookes of the lawe: and Diocletian, to burne the bookes of the Prophetes and Apostles. But beholde, I shew you a better way, and whome you shoulde folow. When Moses made the Arke, euery man was commanded to bring something, the people brought too much, and were bidden to bring no more. And that no man should think, he were exempted from Gods worke, he that had no golde to bring, might bring Goates haire, or Badgers skinnes: if a Woman were not able to buye a Lambe, it was accepted of the Lorde, if shee brought a payre of Turtle Doues, or two young Pygions. Euery man can not bee a heade in this mysticall body of Christe, to bee a King: Euery man can not be an eye, to be a Bishop:

Ierem. 36.

1. Mach. 1.

Euse li. 8. c. 2

Exod. 36.

euery man can not be a legge, to bee a piller in Gods Church: yet euery one may be a hand to giue somewhat to the building thereof, euery one may be an eare to heare the Woꝛde, a tongue to pꝛaise the Loꝛde, and a mouth to receiue this meat which endureth vnto euerlasting life. When the people came home from Babylon, they buylded the
2. Esd. 3. Temple of the Loꝛd, befoꝛe they buylded either their owne houses, oꝛ the Walles of the Citie, they builded with one hand, hauing weapons in the other. All the people followed Dauid, to seeke the Arke of God, and all went with Solomon to buylde a Temple vnto the Loꝛde. How did the Iewes desire and
2. Esd. 8. loue this meate, when they hearde Esdras reade the lawe from Moꝛning to noone, and wept bitterly. How did the people of Antioch labour, when the rulers of the Sinagogue (an example foꝛ officers to follow) came to Paule, and his Companions, and sayde: Men and
Actes. 13. Bꝛethꝛen, if yee haue any woꝛde of exhoꝛtation to the people, saye on: When they beseought Paule to pꝛeach the same

Ser-

Sermon the next Sabboth daye: the nexte Sabboth daye, the whole Citie came togeather to heare the Woorde of GOD. How did Cornelius labour, When he waited for Peters comming? he called his friendes and kinred into his house to heare him: For we haue not done our dutie if we our selues onelye eate of this meate, vnlesse we cause them also to eate that belong vnto vs: as Cornelius brought his friendes to heare Peter preach: as Andrew brought his brother Simeon: as Philip brought Nathaniell, as Iohn Baptist brought his Disciples to Christe: I was glad (sayth Dauid) when they sayde to me, we will goe into the house of the Lorde. If we thus labour, the Lorde God will raise vp cunning worke-men for his Temples, painful labourers in his Vineyarde, faithfull Pastors of his flocke, and good Teachers of his people: as when Moses made the Arke, he called Bezaleell by name: and when Solomon built the Temple, he raysed vp Hyram of Tyrus, whome he filled with his spirite, to worke in Timber, Siluer,

Act. 11.

Iohn. 1.

Exod. 31.

Siluer, Brasse, and Gold. But it is not vnknowne to vs, how the Popes shauelinges, and that fat Priest of Rome him selfe, doe mocke vs while we are building, as Sanballat mocked the Iewes, saying: what doe these weake Iewes? Will they fortifie themselues? Will they sacrifice? Will they finish it in a daye? Will they make the stones whole againe out of the heapes of dust, seeing they are burnt? Some deride vs, as Tobiah the Ammonite did mocke them, saying: although they build: yet if a fore goe vp, he will breake downe the stony wal. Some come to vs, as the men of Samaria came to Zerubbabell: we will builde with you, for we seeke the Lord your God, as you do. But he answered (and so do we) it is not for you, it is for vs to builde the house vnto our God. Yee Hypocrites, you speake good wordes to the people, but as Absolon, to steale awaye the heartes of the people frō Dauid his father: you wil proclaime a fast: but as Iezabell, to kill Naboth: you will worship Christ, but as Herod to murther him: you will kisse Christ,

Nehem. 4.

Ezr 4.

but

but like Iudas, you will kill Christe. You are knowne to the worlde, O yee Gibeonites, which fayne your selues Ambassadours to Ioshua: bringing old sackes vpon your Asses, old Bottles for Wine, old Shooes and clouted on your feete, old rayment, dryed and moulded bread. Doe you not know, that for all their olde stuffe they were knowne at three dayes ende. Ieroboams wyfe disguised her selfe, and went to Ahiiah for her sonne, she carryed tenne loaues, and cracknels, and a bottell of honye: though Ahiiah were blinde, yet he sayd, come in thou Wife of Ieroboam. So you disguise your selues: you bring hony in your mouthes, there is none so blind, but he can say, come in, or rather, come out thou Sonne of Antichriste. You vsed vs (and so you hope to doe againe) as the Philistines vsed Isaac, when they stopped and filled vp with earth al the welles, which Abraham his Fathers seruaunts had digged for him. The water for a time with earth may be stopped: fire for a time with ashes may be couered: the sunne for a time with cloudes

Ioshu. 9.

1. Reg. 14.

Gene. 26.

clouds may be shadowed: but now (the Lord be thanked) the earth is remooued, and the Water doth runne: the ashes are consumed, and the fire doeth burne: the cloudes are dispersed, and the Sunne doth shine. Now that we may long enioy these benefits, the Lord continue, and increase the zeale of our Soueraigne, that shee neuer set her minde on that meate, which perisheth, not on anye earthly thing, as did good king Dauid, when he numbred the people, as did good king Ezechias, when he bragged of his treasure to the Ambassadours of the king of Babell: but to continue in maintayning the Lordes cause, not like Joash, who did well at the dayes of Iehoida the Priest, and afterwarde fell from the Lord: nor like Vzziah, who sought God as long as Zachariah the Prophet lyued, and afterwarde forsooke God: but that as her dayes may be as the dayes of Heauen, so to her liues ende, she may labour for to keepe among vs this meate of our soules, for this meate hath no ende, but endureth vnto euerlasting life. That

2.Sam.24.
2.King.22.
2.Chro.23.
2.Chro.26.

she maye still haue before her eyes the example of Dauid, who before all thinges did seeke the Arke of the Lord, and woulde haue built an house for his God. And though he were forbidden, because he was a man of bloud, yet he prouided Timber and Stone, and commaunded Solomon his sonne to builde it. That Solomon may be in her remembraunce, who built the house of God, before he built his owne Courte. The house of God was seuen yeares in buylding, but his owne was thirteene yeares: not that hee bestowed more charges on his owne house, but with more hast and speed he did builde a Temple vnto the Lorde. That she neuer cease to follow Ezechias, who first of all brake the Images, cut down the groues, and brake in peeces the brasen Serpent, that Moses had set vp: that she thinke alwayes on Iosiah, who beeing a Childe, beganne to seeke after the God of Dauid his Father, and did purge Ierusalem and Iudah: that shee maye alwayes thinke on the commaundement of the Lorde: when the king

1.King.6.

2.King.18.

2.Chro.34.

king shall sit in the throne of his kingdome, then he shall wryte him this law in a booke repeated by the Priestes: it
Deut. 17. shall bee with him, and he shall read therein all the dayes of his life, that he may learne to feare the Lord his God, and keepe all the wordes of this lawe, and these ordinaunces for to doe them. Now, for as much as meate doeth not
Faith. nourishe, vnlesse it be receiued, and by fayth we receiue it: it can not cherishe vs, vnlesse it be disgested, and by the heate of fayth it is concocted: it can not profitte vs, vnlesse it be kept in our heartes, and by fayth we retaine it: it doth no good, vnlesse we haue life, and the iuste shall liue by fayth: it is verye necessarye, that we labour for fayth, whereby wee maye perfectlye be nourished, and well feede with this meate: there is nothing that the Diuell desireth more, then to haue fayth out of our heartes: therefore he planted vnbeliefe in the heartes of Adam and Eue: for vnbeliefe they wer thrust out of Paradise: vnbeliefe in the hearts of Moses and Aaron, for vnbe-

liefe

liefe they neuer came into the lande of promise: vnbeliefe in the hearte of Zacharie, for vnbeleife he was dumbe, vntill the thing came to passe whereof he doubted. Fayth is the euidence of thinges, which are not seene: vnto fayth did Christ call Marye: When he sayde to her, touch me not, for I am not yet ascended to my Father, *Cum iam ascenderit* (sayth Barnard) *tum tangi ab ea velit, aut possit, & vtique poterit, sed affectu, non manu: voto, non oculo: fide, non sensibus*: Woulde he, or could he be touched of her, when he was ascended? Truely he coulde: but with the heart, not with the hande: with prayer, not with the eye: with fayth, and not with senses. By fayth we see him as the wise men: we imbrace him as Simeon: we heare him as Mary, we touch him as Thomas. Faith is the shield, whereby we quench all the fierye dartes of the wicked: by faith our harts are purified: by faith we resist the diuil: by fayth we are the children of Abraham: by fayth we shall not come to condemnation, but shall passe from death

Heb. 11.

Barnard sup. Cant. ser. 28.

Ephes. 6.

Ionh. 15.

1. Pet. 5.

Rom. 9.

Iohn. 5.

to

to life. No vertue by Christ so much commended as faith: be it vnto thee according to thy faith: thy faith hath made thee whole. I haue not founde so great faith, no not in Israell: O woman great is thy faith, be it vnto thee euen as ỹ wilt: to faith nothing is vnpossible. Whatsoeuer is without faith is sinne, and without faith it is vnpossible to please God. On the contrary part, nothing doth more grieue the Maiestye of Almightye Iehoua then incredulitie and vnbe'iefe: all the day long I haue stretched out my hande, to an vnbeleeuing people: O thou of little faith why dost thou doubt: to them that went to Emaus, he sayde: O fooles and slow of heart to beleeue: Againe, O generation incredulous, howe long shall I bee with you, how long shall I suffer you: In his owne countrie, he could not doe many miracles for their vnbeliefe: the Iewes entred not into his rest: Whyfor their vnbeliefe: let vs therfore crye with the Apostles, Lorde increase our faith: and as the Father of the sicke Childe cryed with teares Lorde, I be-

Esay. 65.
Math. 14.
Luke. 24
Mark. 9.
Math. 15.
Hebr. 2.
Luke. 17.
Mar. 9.

leeue

leeue, helpe my vnbeliefe. Now because faith is not reuealed vnto vs by flesshe and bloud, but by the holy Ghost: let vs labour for him also, that this meate by faith may worke effectuallye in vs: let vs vtter vnto the Lord strong cryinges, and deepe sighinges for his spirite, that our prayer may bee in his sight as the incence, and the lifting vp of our handes, an euening sacrifice. For he is the spirite of trueth: the Master and Teacher of the faithfull: the shewer of thinges to come: the witnesse of Christ: the distributer of all gifts: the spirite of adoption: the pleadge of our inheritaunce: he beareth vs witnesse that we are the children of God: he helpeth our infirmities, and maketh petition for vs. No man sayth that Iesus is the Lord, but by the holye Ghost: Did not the diuelles (sayth Chrysostome) name Christ. Sometime they named Christ, sayth he, for feare, not for loue: and sometime, that the people might giue eare to them, take them for Professours of the Gospell, and so they might bring the people through a co-

The holy Ghost.

Iohn. 14.
Luke. 12.
Iohn. 16.
Iohn. 15.
1. Collos. 17.
Rom. 8.
2. Corin. 1.
1. Corin. 12.

Chrisost. in eundem locum.

lour of chriſtianity into manifold here-
ſies, but of ſincerity, and hearty good
will they neuer named him. So then no
man can name Chriſt louingly, and ſin-
cerely, but by the holy Ghoſt. We haue
not receiued the ſpirite of bondage to
feare againe, but the ſpirit of adoption,
Rom.8. whereby we cry Abba, father. Wher-
fore, this is the ende of my exhortation,
that you labour for al theſe three, meat,
faith, the ſpirite, by hearty and earneſt
prayer, I meane not, to cry all day long
as Baals prieſts did. O Baal heare vs:
O Baal hear vs. Nor as the Epheſians
cryed for the ſpace of two howres, great
is Diana of the Epheſians: but in hart
feruently and ſtrongly, as Moſes, Phe-
nehes, Manaſſes, Jonas, & our Sauiour
Jeſus. Though our prayers be ſhort, as
was the praier of the poore Publicane
(God be mercifull to me a ſinner): of the
prodigall ſonne: (father I haue ſinned
againſte heauen and againſte thee, and
am no more worthye to be called thy
ſonne). Of Steuen, (Lord Jeſu receiue
my ſoule). Of our Sauiour Chriſt (fa-
ther, into thy handes, I commende my
ſpi-

spirite,) nay though we vtter neuer a worde, the Lorde will heare vs: Moses spake neuer a worde, when God sayde vnto him, why doest thy cry vnto mee Moses: Anna spake neuer a word when God heard her prayer, she onely moued her lippes, and Ely the Priest sayd, she was drunken. 1.Sam.1. If we thus labour for the spirit, we shal obtaine him and then our faith shall be fruitful, then the meat in vs shall be effectuall. The worde norisheth, faith reuiueth, the holy ghost quickeneth: the Word saueth, faith iustifieth, the holy Ghost sanctifieth: the Worde bringeth vs to heauen, fayth openeth the doore, the holye Ghoste placeth vs among the holy Angels, to haue euerlasting life, which the sonne of man shall giue vnto vs. And this is the reason added to the exhortation, beeing drawne from the persoune that giueth, and the certaintie of the thing giuen. The reason.

Hee which is called The worde of GOD: the Image of God, the power and wisedome of God: the creator of all thinges: the searcher of the heart: the prince of life: the Lord of 1.Iohn.1. Collos.1o. 1.Corin.1. Iohn.1. Math.9. Acts. 1.oCr.2.

Heb. 2. Heb. 12. Hebr. 1. Math. 3. of glory: the prince of ſaluation: the prince of faith: the brightneſſe of the glorye and the ingraued fourme of Gods perſon: The ſonne of God, doth here call him ſelf the ſonne of man, he whom Peter confeſſed to be the ſon of God: he whom the Aungell named Jeſus: he of whome God the Father witneſſed: this is my beloued ſonne, in whom I delight, heare him: he whome the very Diuelles could not chooſe but confeſſe him to be the ſonne of GOD, doeth heere call him ſelfe the ſonne of man. He calleth him ſelfe the ſonne of
1 man, firſt, to teſtifie that he tooke a very true, and ſubſtantiall nature of man, both body and ſoule vpon him: fleſhe of
Iohn. 1. our fleſh, bone of our bone. *Verbum caro factum eſt.* The woꝛde was made fleſh: here ſome would pꝛoue that he was not perfect man, becauſe the Woꝛde was made fleſhe, that fleſhe ſignifieth onelye the body: but theſe men know not that fleſh in the ſcripture ſomtime ſignifieth the one part of man, as when Chꝛiſte ſayde: A ſpirite hath not fleſhe and
Luke. 24. bone as you ſee me haue: ſometime carnall

carnall lustes and affections: as whatsoeuer is borne of flesh, is flesh, sometime it doth signifie the whole man body & soul: as All flesh shall see the saluation of God, that is, mankinde: and againe, I will powre out of my spirite vpon all flesh, that is, men. And so in this place, The worde was made flesh, that is, man. Dammable therefore is the heresie of the Maniches, who helde that Christes body was brought from heauen, and put into the virgins womb: dammable also is the heresie of the Arrians, who sayde that his body was made of nothing, and that he had not his flesh of the Virgin: Athanasius willeth Epictetus Bishop of Corinth to ioyne these wordes of the Aungell in Mathewes Gospell, (That which is conceiued in her is of the holye Ghoste,) with these wordes of the Aungell in Lukes Gospell, (That holy thing that shall bee borne of thee, shall bee called the sonne of God): Christe was conceyued in her therefore his bodye came not from heauen: Christe was borne of her, there-

Iohn. 3.
Esay. 4.
Ioel. 2.
Manichei.
Arrians.
Math. 1.
Athanasius.
Luke. 1.

fore his body was not made of nothing.
2 Secondly, he doeth call him selfe the
sonne of man, signifying that he was
subiect to all infirmitie that can hap-
pen to man, sinne onely excepted. For
he was hungrie, he was thirstie: he was
wearie: he sorrowed, hee wept, hee did
sweate water and bloud, he suffered the
moste vile and opprobrious death, the
3 death of ỹ crosse. Lastly, he calleth him-
selfe the Sonne of man, as though he
were accounted the vilest man in the
world. Beholde I who was borne in a
stall, layde in a manger, poore, needye,
contemned, whome they call the Car-
penter, and the Carpenters sonne: be-
holde I the sonne of man, will giue e-
uerlasting life vnto you.

Now if the sonne of man doth giue
euerlasting life, how is it that he made
this aunswere to Iames and Iohn:
Math. 20. To sit at my right hande, and at my
left hande is not mine to giue, but
it shall be giuen to them, for whome
it is prepared of my Father? A-
gaine he shall saye, Come yee blessed
Math. 25. of my Father, inioye you the king-
dome

dome of my Father, He sayth not my blessed, nor my kingdome, but blessed of my father. And the kingdom of my father, and in the fifth of Iohn, he sayd: I can doe nothing of my selfe. Wherfore if he can not giue to sit at his right, or left hande, if the kingdome be not his, if he can doe nothing of him selfe, howe doth hee heare promise euerlasting life: he sayth blessed of my father, the Kingdome of my Father. I can doe nothing of my selfe, because hee would, as man giue to the Father all the glory, My Father hath appoynted these thinges to giue before the beginning of the worlde. I am not now to bestow them, they shall be giuen to them, for whom it is prepared of my Father. But yet this is true: As manye as receyued him, to them hee gaue prerogatiue to bee the sonnes of God, euen to them that beleeue in his name. We are sonnes by nature, so we are the Sonnes of Adam: we are sonnes by Discipline, so we are the sonnes of Christ, we are sonnes by adoption, and so we are

Iohn. 5.

Iohn. 1.

Brothers to Christe, and sonnes of God. Heare doe the Papistes gather, that euerlasting life is due vnto vs by desert, because by labouring or working for the meate of the soule, wee get euerlastiug life. I purpose not to entreate of the controuersie: Christ doth take away all doubt in these wordes following: when hee sayth, ý he will giue this life: for whatsoeuer we haue of gift, that is not of merite. They are oppolite, as Paule sayth: By grace you
Ephes. 2. are saued thorough fayth, and that not of your selues, it is the gift of God: yea, by euill workes wee deserue death, and by good workes we deserue life: according to the Maxima of the Logicians. But if I follow Paul, I must deny the argument: for the wa-
Rom. 6. ges of sinne is death, but the gift of GOD is euerlasting life, thorough Iesus Christe our Lorde. Moses did shewe vnto the Iewes the Lande of promise, but he coulde not bring them into it, that was left for Joshua: euen so the Lawe is a Schoolemaster to bring vs to Christe, it cannot purchase euer-

euerlasting life, that is left for Iesus, whose office is to giue euerlasting life: and therefore he was sealed of the Father: and this is the confirmation, taken from the office and function of Iesus Christe: hee sayth of him selfe. I came not into the Worlde to iudge the World, but to saue the world. He came not, as Herod thought, to put him out of his kingdome: not to giue Dukedomes and Lordshippes, as Iames and Iohn thought: not to restore the earthly kingdome of Israell, as his Disciples thought: not to bee a King, as the Iewes woulde haue made him: not to call the righteous, as the Pharisies thought: but sinners to repentaunce, as wee all beleeue. For to this purpose hath his father giuen to him his seale, he hath sealed him.

Confirmation.

Ioh. 21.

Hereby wee are able to aunswere all obiections that the Diuell and all the Kingdome of Hell is able to lay against vs: and say, if God bee on our side, who can bee against vs: it is Christ that iustifieth, who shall condemne vs. Hee hath the broade seale of his Father

ther to this purpose, who can disanull: by this seale we are sealed also, as the Apostle sayth: greeue not the holy spirit of God by whome yee are sealed vnto the day of redemption, by outward exercises we may doubt of others: but by this seale, the print whereof is in our heartes, we may assure our selues of euerlasting life: Doest thou sacrifice? thou doest well: so did Abell, and so did Cain: doest thou prophesie? so did Samuel, and so did Saule: art thou baptized? so was Christe, and so was Symon Magus: doest thou communicate? so did Symon, and so did Judas: doest ỹ pray in the temple? so did the publicane, and so did the Pharisie: therefore the holy Ghoste is a seale authenticall in our owne hearts, whereby wee may examine, try, and proue our owne selues, whether we bee the Sonnes of God, or reprobates. Caine had a mark to bee knowne: Esau being rough, was known from Jacob being smooth: the Lorde hath a marke for his enimies, and the Lorde knoweth who are his. The Gileadite by Shibboleth,

Ephes. 4.

Iud. 12.

was

was knowne from the Ephramite by Sibboleth: the fiue hundreth valiant men by lapping Water like dogges, were knowne from the Cowardes, who kneeled and lapped: as Rahab was known by binding a red cord about her Windowe: as they were saued that had the Letter Tau en them, as the Angell passed from them: that had the bloud sprinckled on their Postes: as they were not hurt that had the seale of God in their foreheades: so wee are knowne, so we are saued, so the Angell doth passe from vs, so we are not hurt, which haue the seale of the holy ghoste in our hearts, whereby wee can boldly call Christe our brother, and God our Father. The foundation of God remaineth sure, and hath this seale: the Lord knoweth who are his, and let euery one that calleth on the name of Christe, depart from iniquity. The Lorde seale vs vnto the day of redemption: the Lorde graunt we may alwaies labour for that meat, which endureth vnto euerlasting life: that we may labour for the Word, for fayth, and for the holy Ghoste, that we

Iud 7.

Iosua. 2.

Ezech. 9.

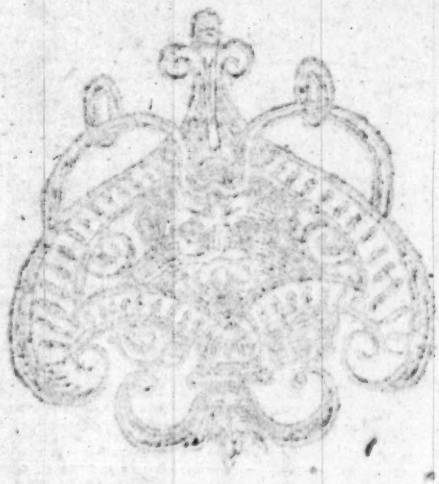
Exod. 12.

Reuel. 7.

2. Tim. 2.

we may ve fully assured of euerlasting life, because the sonne of man, and the Sonne of God to that purpose is sealed, appointed, annointed, and consecrated of his Father: to whome with the holy Ghost, three persons, and one immortall God, bee all honour, glory, praise, power, dominion, authority, worship and Maiesty, both nowe and euer.

Amen.

5 JA 53

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